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SVACARITRAM

THE LIFE OF PĀRŚVA



WILLEM BOLLÉE



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Ācārya Guṇabhadra's
PĀRŚVACARITRAM
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Critically Edited with an English translation by

Prof. Willem Bollée

Hindi Granth Karyalay
Mumbai
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"PĀRŚVACARITRAM: LIFE OF PĀRŚVA"

By Ācārya Guṇabhadra
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A Note on the Universal History of the Digambaras and Śvetāmbaras
Guṇabhadra, Mahāpurāṇa, Utt. 73 (Pārśva)

Willem Bollée

in memory of A. N. Upadhye

The 9th century C.E. was one of vivid display of activity on the part of both Śvetāmbara and Digambara authors of whom we possess works of, e.g., Śīlāṅka, Puṣpadanta, Jinasena and his pupil Guṇabhadra. They all wrote a Universal History (*mahā-purāṇa*), a hagiography, that is, of the 24 Jinas, 12 Cakravartins (emperors) and 3 x 9 other heroes. The Digambara monks Jinasena and Guṇabhadra composed their Sanskrit *kāvya* in two parts: the former one, called Ādipurāṇa, consists of 47 chapters (*parvan*), 42 of which were done by Jinasena and deal with the lives of the first Jina, Rṣabha, and the first emperor (*cakravartin*). The other five and the latter (Uttarapurāṇa) with 30 chapters were authorized by Guṇasena, who also wrote the Ātmānuśāsana. As the Epilogue (*Praśasti*) tells us, in the rule of the Rāṣṭrakūṭa King Kṛṣṇa II Akālavarṣa this Triṣaṣṭilakṣaṇa-mahāpurāṇa was dedicated on June 23rd 897 C.E. by Guṇabhadra's pupil Lokasena (Glasenapp 1926: 331). The life of Pāsa, or Pārśva, as the 23rd "ford-maker" (Tirthakara or Tirthakṛt) is wrongly called in Sanskrit (see note 8 infra), is edited and translated below.

Pārśva is very popular in both Jain churches,¹ to the extent that he not only had his place in the Universal History, but was also given separate hymnic compositions, a survey of which is given in Madhusudan Dhaky's contribution to the collection of papers read at a seminar in Delhi in 1987. For a general comparison of the various versions of the Pārśva hagiography see Bruhn 1954: 95.

Alsdorf's remark about Śīlāṅka's *Cauppanna-mahāpurisa-cariya* (9th century C.E.), viz that "parts of it are very condensed and even incomplete; from the point of view of the content it is far inferior to Hemacandra's work," (1974: 132 note 3) may mutatis mutandis also be applied to Guṇabhadra's *Uttarapurāṇa* where the meaning of a stanza sometimes cannot be understood without a parallel text such as Hemacandra's *Triṣaṣṭi*^o (1159-72 C.E.), as in vs 66 below. Guṇabhadra's *kāvya* text presupposes a thorough familiarity with the subject. For that reason it may be useful to list the various rebirths of the adversaries Kamaṭha and Marubhūti up to Śambara and Pārśva; the names in Bhāvadeva's *Pārśvanāthacaritra*, when different, are given in brackets:

* The author expresses his sincere gratitude to several colleagues for various suggestions, and Miss Andrea Polden for checking his English text.

¹ "Until the present day", Acharya Mahāprajña says, "Pārśva is the most popular Tirthakara among the Jains. One reason for this could be the greater austerity of Mahāvīra and his insistence on increased ascetism. Another reason for Pārśva's popularity could be that his name is associated with snake worship, which has an immense following all over India" (<http://www.herenow4u.de/Pages/eng/17.02.2007>). See also Nagarajaiah 1999: 52f.

- | | |
|------------------------------|---|
| 9. Marubhūti | 9. Kamaṣha (Kaṭha) |
| 12. elephant | 23. cock with head of snake |
| 24. Sahasrāra god | 29. Dhūmaprabhā (Pañcamāvani) hell inhabitant |
| 28. Rāsmivega (Kiraṅgavega) | 30. boa constrictor (great snake) |
| 30. Acyutakalpa deity | 36. 6th hell inhabitant |
| 32. Vajranābhi (Vajranābha) | 37. Bhil named Kuraṅga |
| 41. deity (Lalitāṅga) | 67. hell (Saptamāvani hell) inhabitant |
| 43. king Ānanda (Suvaṃabāhu) | 67. lion |
| 68. deity in Ānata heaven | ? (hell inhabitant) |
| 92. Pārśva | 117. Śambara (Asura Meghamālin) |

Another shortcoming of Śīlānka's is also valid for Guṇabhadra, viz volatility in his way of composing. Moreover, a difference between Guṇabhadra and both Bhāvadeva and Hemacandra is the absence of stories and sermons.

A more precise comparison of the various Pārśvanāthacaritras, inter alia by Vādirāja² (ca 1025 C.E.), Hemavijaya (ca 1575) and Udayavīra (ca 1597), to mention only those published so far,³ can only be made with critical editions of the texts and exact translations (as against Hindi paraphrases) and evaluations. The present treatise is an attempt to provide the latter; even if the conditions are not yet fulfilled, a start must be made. Guṇabhadra's hagiography was paraphrased by Bloomfield in 1919 whereas Campbell, who posthumously edited Zimmer's *Philosophies of India* in 1951, admitted his inability to figure out the text used by Zimmer for his chapter on Pārśva in view of many details that deviate from Bhāvadeva in Bloomfield's version.⁴ See also Shah 1987: 170ff.

As to the person of Pārśva, because of his representation in literature and art, supported by an etymology of his name, I think he is a mythical serpent prince behind whom (for unknown reasons) the historical Tirthakara, who may even be a near or older contemporary of Mahāvīra,⁵ is hidden. The reasons for this in my view is his being the son of the *nāga* king Aśvasena, mentioned in Mahābhārata I 218,5 and 219,40; accordingly Hemacandra, *Triṣaṣṭi* IX 3, 90 calls him Aśvasenī, etc.,⁶ and his dark complexion as that of a *nāga*.⁷ As proper names are

² Though Vādirāja's *Pārśvanāthacarita* was mentioned in Winternitz 1983: 495, Lienhard 1984: 212 speaks of it as lost, apparently mixing him up with his probable teacher Kanakasena Vādirāja, the Dravidian poet (Winternitz 1983: 533). The Hindi Granth Karyālay will soon reprint the Bombay, 1916 edition by Pt Manoharlāl Śāstri.

³ See Velankar 1944: 245f.

⁴ Zimmer 1951: 181 note 1.

⁵ Dhaky 1997: 4. The traditional round number of 250 years (of their being apart in time) is frequent in Indian literature (Pāli: *adḍhatiya-* and *adḍhatreyya-sata*).

⁶ See Bloomfield 1919: 243.

often abridged the name Pāsa or Passa may be derived from (U)pāśva(sena).⁸ The pattern of the protecting serpent (*nāga*) as in Vinaya Pāli I 3 of the Buddha, sheltered from bad weather by the snake king Mucalinda,⁹ was possibly the example for Pārśva.

Abbreviations

- Añuog = Añuogaddārā
 ARK = Abhidhāna-Rājendra-kośa
 Aup = Aupapātikasūtra
 Bhd = Bhāvadeva, *Pārśvanāthacaritra*
 BIS = Boehtlingk, *Indische Sprüche*
 DUtt = Devendra's Uttarādhyayana-tīkā, see Charpentier
 Hemac., Tri° = Hemacandra, *Triṣaṣṭiśālākāpuruṣacaritra*
 HvP = Hemavijaya, *Pārśvanāthacarita*
 MW = Monier-Williams, *A Sanskrit-English Dictionary*
 PJ = Pannālāl Jain
 PWB = Petersburg Dictionary
 ŚM = Śatruñjayamāhātmya
 ŚC = Śīlānka, *Cauppannamahāpurisacariya*
 ŚpBr = Śatapatha-Brāhmaṇa
 Tri° = see Hemacandra
 Viy = Viyāhapannatti

⁷ On other dark heroes, Kṛṣṇa, etc., and speculations on the meaning of their complexion see note on vs 95 below.

⁸ E.g., Pāla for Gopāla or Pālākāpya (Handiqui 1949: 454); see further Bollée 2005: 273; 2006: 76 and 125; my review of Wiley 2004 in *ZDMG* forthcoming for I take Skt. Pārśva to be a faulty reconstruction of Pāsa/Passa.

⁹ Giteau 1976 plate 12; Zimmer and Campbell 1983 II plate 561. The pattern occurs later also in Śivaism as with the *liṅga* in Lepakshi (Michell 1982: 17).

Guṇabhadra, Uttarapurāṇa 73

1. *sa pātu Pārśvanātho 'smān, yan-mahimnāiva bhū-dharah
nyaṣedhi; kevalaṃ bhakti-bhoginī-chatra-dhāraṇam*

May Pārśvanāth protect us, by whose mere power the mountain (thrown by Kamaṭha) was averted. The female serpent (Padmāvatī) carrying the umbrella acts only from devotion.¹⁰

2. *dharma-śvetātapatraṃ te sūte viśva-visarpiṇīm
chāyāṃ pāpātapa-pluṣṭās tathāpi kila ke-cana*

Your white umbrella of the Doctrine provides a shadow over everything / an all covering shadow. Some, however, are indeed burnt by the heat of Evil.¹¹

3. *sarva-bhāṣāṃ bhavad-bhāṣāṃ satyāṃ sarvopakāriṇīm
santaḥ śṛṇvanti saṃtuṣṭāḥ, khalās tāñ ca na jātu cit*

Good people are pleased to hear your true speech, all that you say (?)¹² that helps all, but mischievous men are never pleased.

¹⁰ In Pannāl Jain's (afterwards: PJ) sometimes helpful Hindi paraphrase this pertains to Padmāvatī's holding an umbrella over Pārśva as seen, e.g., in the Jaina cave at Badami (Titze 1998: 35; Nagarajaiah 2005: illustrations 6 and 9). The stanza is cited in Nagarajaiah 1999: xix.

¹¹ Cf. vs 140.

¹² Read: *-bhāṣaṃ* 'a light for all'?

4. *an-abhivyakta-māhātmyā, deva, tīrthakarāḥ pare¹³
tvam eva vyakta-māhātmyo; vācyā te sādhu tat-kathā*

Of other Tīrthakaras, Lord, the exalted state is not evident, but your exalted state is clear indeed. You should proclaim it well.¹⁴

5. *ku-mārga-vāriṇī yasmād yasmāt san-mārga-dhāriṇī,
tat te dharmyāṃ kathāṃ vakṣye bhavānāṃ mokṣa-gāminām*

Therefore I shall relate your sermon leading to the deliverance of (all) beings¹⁵ for it will keep (people) off the wrong way, in order that it will make (them) stick to the right way.¹⁶

6. *Jambū-viśeṣaṇe dvīpe Bharate dakṣiṇe mahān
su-ranyo viśayas; tatra vistīrṇaṃ Podanaṃ puram*

On the island marked by the rose apple tree¹⁷ in southern Bharata (India) there is a large, quite pleasant region. There lies the big city of Podana.¹⁸

7. *rakṣitāsyāravindākhya vikhyāto Vikramādibhiḥ
pipriyus taṃ samāśritya Prajāpatim iva prajāḥ*

Its protector was called Aravinda by Vikrama and others.¹⁹ His subjects confided in him and loved him as his creatures (love) Prajāpati.

8. *tatrāiva Viśvabhūty-ākhyo brāhmaṇaḥ śruti-śāstra-vit.
brāhmaṇy Anundharī²⁰ tasya prītyai śrutir ivāparā*

At that very place there lived a brahmin named Viśvabhūti who knew the Vedas and the manuals. His wife was Anundharī, loved like another Veda.

9. *a-bhūtām etayoḥ putrau viśāṃṣṭa-kṛtōpamau
Kamaṭho Marubhūtiś ca pāpa-dharmāv ivāparau*

¹³ Read: *param*?

¹⁴ Thus Mette and Hampana (p.c.); I had taken *sādhu* as a vocative.

¹⁵ "Therefore, I narrate your story to those desirous of delivery" (p.c. from Hampana).

¹⁶ "As the (sermon keeps people) off the wrong road (and) supports the right road I shall deliver to you the sermon of the ways of existence leading to deliverance" (p.c. from Mette).

¹⁷ According to Wujastyk 2004: ??? this ought to be the Jambul or Black Plum tree, *Eugenia jambolana*.

¹⁸ Read *Potana* as in Pāli and later Sanskrit (Hemac, Triṣaṣṭi IX 2,3 and *Parīṣiṭṭi* I 92; ŚC 245,5 has *Poyana-pura*) and cf. Sammeda for Sammeta in vs 14. It is said to be modern Paithān on the north bank of the river Godāvarī, 50 kms south of Aurangabad (Dey 1927), but see also Saletore's *Encyclopaedia*, s.v. *Pota*.

¹⁹ ŚC 245,5 and Bhd 1,23 call Aravinda king of Potana. Vikrama is not mentioned in my sources.

²⁰ ŚC 245,7 has *Anundharī*, Hemacandra, *Triṣaṣṭi* IX 2, 11 *Anuddharā*.

They became two sons, one as if made of poison and the other of nectar: Kamaṭha and Marubhūti, images of Evil and the Doctrine.

10. *Varuṇā jyāyaso bhāryā dvitīyasya Vasundharī*²¹
mantriṇau tau mahīpasya kanīyān nīti-vit tayoh

The wife of the older one was Varuṇā, of the second, Vasundharī. Both men were ministers of the king. The younger of the two was a politician.

11. *Vasundharī-nimittena sad-ācāraṃ satāṃ matam*
Marubhūtiṃ dur-ācāro jaghāna Kamaṭho 'dhamah

Because of Vasundharī the lowly (and) wicked Kamaṭha killed the virtuous Marubhūti²² who was esteemed by good men.

12. *Malaye Kubjakākyāne vipule sallakī-vane*
Marubhūtiṃ abhūn mṛtvā Vajraghoṣo dvipādhipaḥ

In a large Boswellia Thurifera forest in the Malaya mountain range, Marubhūti after his death was reborn an elephant king named Vajraghoṣa

13. *Varuṇā ca mṛtā tasya Kareṇur abhavat priyā. tayos tasmīn vane prītyā kāle gacchaty a-tucchake*
and Varuṇā after her death became his wife Kareṇu in the course of time, which was full of pleasure for them in that forest.

14. *Aravinda-mahārājas tyaktvā rājyaṃ virajya saḥ*
*samprāpya saṃnyamaṃ sārthenāmā Sammedam iḍitum*²³

King Aravinda became indifferent and gave up kingship, accomplished self-control at home with the intention to go to Mt Sammeda.²⁴

15. *vrajan vane sva-velāyāṃ pratimā-yogam āgamat*
nōllaiṅghate niyogaṃ svaṃ manāg api manasvinaḥ

Setting out in the forest at a moment of his own choice he observed vows of self-discipline;²⁵ he did not himself in the least violate the order of the wise man.²⁶

²¹ In ŚC 245.9 and Hemacandra: Vasundharā.

²² This was a case of the reverse relation of the common *niyoga* in that the elder brother Kamaṭha approached Vasundharī, the wife of his younger brother, because of her husband Marubhūti's ascetic behaviour, details of which are recounted by Hemacandra, *Tri*° IX 2, 18ff. and Bhd 1,673ff. An early case also of stalking? On Marubhūti see Jaini 2003

²³ Read: *samirritum*.

²⁴ Pārasnāth hill in Bihar, 65 kms to the east of Hazaribagh (cf. Dey 1927: 176; Titze 1998: 208ff.). Read Sammeta as in Hemac. and Bhd., and see Bloomfield 1919: 181 note.

²⁵ On these see, e.g., Schubring 2000: § 156.

16. *vilokya taṃ mahā-nāgas tri-prasrūta*²⁷-*madōddhataḥ*
hantum abhyudyatas tasya pratimā-yoga-dhāriṇaḥ

Seeing him the big elephant which was intoxicated because in musth, with the fluid streaming from three (places in its body)/with three fluids streaming ..., was ready to trample him to death who undertook vows of self-discipline.

17. *vikṣya vakṣaḥ-sthale sākṣān maṅkṣu śrīvatsa-lāñchanam*
sva-pūrva-bhava-sambandham pratyakṣi-kṛtya cetasā

Quickly noting (however) with its own eyes the *śrīvatsa* sign on his (the king's) chest, it (the elephant) realized in its mind the connection with its own previous life.

18. *tasmin prāktana-sauhārdāt pratoṣi joṣam āsta saḥ.*
tiryāṅco 'pi suhṛd-bhāvaṃ pālayanty eva bandhuṣu

Because of his former affection towards him (Aravinda) he was gratefully pleased. Even animals maintain friendship with (or: attachment to) relatives.²⁸

19. *dharma-tattvaṃ muneḥ samyag jñātvā tasmāt sa-hetukam*
sa proṣadhōpavāsādi śrāvaka-vratam agrahīt

Understanding very well the real essence of the monk's Doctrine (and) motivated thereby, he took the vow of a layman, viz., fasting, abstinence from sensual gratification, etc.

20. *tadā prabhṛti nāgendro bhagna-śākhāḥ parair dvipaiḥ*
khādaṃs tṛṇāni śuṣkāṇi patrāṇi ca bhayād aghāt

From that time onward the mighty elephant, out of fear (of violating his vow), ate (only) branches broken off by other elephants and grazed (only) dry grass (and) leaves.²⁹

21. *upalāsphālanākṣepa-dvipa-saṃghāta-ghaṭṭitam*
pibāṃs toyam nirāhāraḥ pāraṇāyāṃ mahā-balaḥ

²⁶ Probably the Jina.

²⁷ Thus read for *tri-prasrūta*- (variants: *tri-prapluta*- and *tri-prasūta*-) and cf. PWB *tri-prasrūta* where also a variant *-prasrūta* in the Rāmāyaṇa is mentioned. The confusion is odd as the phenomenon must be well known. Regrettably, Nilakaṇṭha, *Mātaṅga-līlā* IX 5 (Edgerton 1931: 80) when dealing with musth speaks only of the nine places on the body where it flows from (see also ibidem, p. 34f.), and does not explain our *tri* which could pertain to the temples and penis (especially in divination: IX 9). No solution is given either in the otherwise informative Google article (http://www.upali.ch/musth_en.html) which has pictures of the thick blackish fluid issuing from the temporal glands. The appearance of ichor is not related to the mating season which does not exist for elephants.

²⁸ In his pre-birth the elephant was Marubhūti and Aravinda his father.

²⁹ Cf., e.g., Hemac, *Tri*° IX 2, 100.

The very strong one drank (only) water pressed by the bodies of elephants when rubbing and striking against rocks, and abstained from food until the conclusion of a fast.

22. *ciram evaṃ tapaḥ kurvan kṣīṇa-deha-parākramah;*
kadācit pātum āyāto vegavatīā hrade 'patat

23. *pañke punaḥ samutthātum vihitēho 'py aśaknuvan*
Kamathena ku-vṛttena kukkūṭāhitvam īyusā

24. *pūrva-vairānubandhena daṣṭo nirnaṣṭa-jīvitah*
abhūt kalpe Sahasrāre ṣoḍaśābdhy upamāyusā

For a long time it pursued penance in this way and its physical strength diminished. Once when it came to drink, it violently fell in a pool and was unable to rise again from the mud, despite the efforts made. Because of its enmity from a former birth bitten by the wicked Kamatha, who was reborn as a cock with a snake head,³⁰ its life was extinguished. It was reborn (a god) with a life-span resembling 16 sāgaras³¹ in the Sahasrāra heaven.³²

25. *tatra bhogān yathā-yogyaṃ bhuktṛvā prānte tataś cyutah*
dvīpe 'smīn prāḡ Videhe 'sti viśayaḥ Puṣkalāvati

There he enjoyed his life as befitted him and at its end was then reborn from there on this island (of Jambūdvīpa) in East Videha.³³ (There) is the district of Puṣkalāvati.³⁴

26. *tat Khecarācale rājā Tri-lokōttama[na]-nāmani*
pure Vidyud-gatir³⁵ vidyādhārēśas tasya vallabhā

27. *Vidyun-mālā. tayoh sūnū Rāsmi-vegākhyayā jani.*
sampūrṇa-yauvano dhīmān. pratyāsanna-bhāvāvadhiḥ

28. *samādhī-guṇṭam āsādhy muniṃ samprāpya saṃyamam*
grhīta-sarvato-bhadra-prabhrty-ugrōpavāsakah

On a rock of the Khecaras in a city of the name Trilokōttama³⁶ there lived at that time (*tat*) the king Vidyudgati. The wife of this lord of the *vidyādharas* was Vidyunmālā.³⁷ Of them a son

³⁰ This is also "a legendary serpent with the tail of a serpent and the head of a cock. The vehicle of the śāsanadevī of Pārśvanāth is usually portrayed as a kurkūṭāhi" (Johnson III 1949 note 276). Bloomfield 1919: 42 says in note 36 that this fabulous serpent is first found in Bhd 1,858 which, however, occurs in ŚC 250,3. For a reproduction see Pal 1994: 165 (plate 65) and Nagarajaiah 1999, plate 59, who informs us on p. xv that this snake is the *lāñcana* of Padmāvatī, the presiding deity of Hombuja *kṣetra* and the family goddess of the Śāntara and Gaṅga dynasties. On this plate, however, it is a wild cock with a snake's head as mentioned in the introduction to the Dravyasaṃgraha. Arrah, 1917, p. xxix. On the colour illustration in a MS in Pal 1994: 88 the cock has no snake head; possibly there was a scribal error in the MS used for the printed ed. (Shah 1987: 268). More on the *kukkūṭāga* in Nagarajaiah 1999: 3 and 49ff.

³¹ In Hemac., *Tri*^o IX 2, 109 his life-span is 17 sāgaras.

³² For this heaven see Kirfel 1920: 292-315.

³³ According to Hemac., *Tri*^o VIII 6, 105 this city is in Gāndhāra.

³⁴ See further Mehta/Chandra 1970-2 s.v. Pukhalāvai. Hemac., *Tri*^o IX 2, 118 calls the province Sukaccha.

³⁵ *Tat* *gatiṃ*.

with the name Rāsmivega³⁸ was born. When adult he was wise man. When his life was near its end

the king sat down near a muni who had retired into meditation and when he had reached self-control he undertook strict fasting, the beginning of which was in every way auspicious.

29. *paredyur Hima-giry-adri-guhāyām yogam ādadhat*
prāpta-dhūma-prabhā-duḥkha-kukkuṭōraga-pāpinā

The next morning in a mountain cave in the Himālaya he encountered the wicked cock with a snake's head, which had come to suffer in the Dhūmaprabhā³⁹ hell.

30. *tataś cyutena bhūtvājagareṇālokyā kopinā*
nigirṇo 'cyuta-kalpasthe vimāne puṣkare 'bhavat

When seen by an angry boa constrictor, his (i.e., of the cock's head snake) rebirth, the (king) was swallowed and reborn (as a deity) in a *vimāna* (heavenly chariot) in the Puṣkara region⁴⁰ in the Acyuta-kalpa heaven⁴¹

31. *dvāviṃśaty abdhī-mānāyus. tad-ante puṇya-sārathiḥ*
dvīpe 'pare Videhe 'smīn viśaye padma-saṃjñake

with a life-span the length of 22 sāgaras. At the end thereof he became a leader of the virtuous people in West Videha, in the region named Padma,

32. *mahiśo 'śva-purādhiśo Vajra-vīryasya bhū-pateḥ*
Vijayāyās ca tad-devyā Vajra-nābhīḥ suto 'bhavat

as a big landowner, ruler of Aśvapura. Vajranābhī was the son of king Vajravīrya and his queen Vijayā.

33. *sa cakra-lakṣitām lakṣmīm a-kṣuṇṇām puṇya-rakṣitah*
bhuktṛvāpy a-trpnuvan bhoktuṃ mokṣa-lakṣmīm samudyataḥ

Though, protected by merit, he enjoyed permanent happiness characterized by a province from sea to sea,⁴² he was insatiable and eager to enjoy the happiness of deliverance.

34. *Kṣemaṃ-karākhyā-bhaṭṭārakasya vaktrābja-nirgatam*
dharmāmṛta-rasaṃ pītṛvā tyaktā-śeṣa-rasa-sprhaḥ

³⁶ Hemac., *Tri*^o IX 2, 118 the city on Mt Vaitāḍhya is named Tilakā.

³⁷ In Hemac., *Tri*^o IX 2, 120 she is called Kanakatilakā.

³⁸ In Hemac., *Tri*^o IX 2, 123 named Kiraṇavega.

³⁹ On this hell see Kirfel 1920: 315-25.

⁴⁰ See Kirfel 1920: 237; 239.

⁴¹ See Kirfel 1920: 292.

⁴² Was he a *cakra-vartin*?

He drank the nectar fluid of the Doctrine, which had left the mouth-lotus of the *bhaṭṭāraka*⁴³ named Kṣemaṅkara, and longed for the whole essence that was missing still.

35. *sutaṃ sva-rāje su-sthāpya rājabhir bahubhiḥ samam
saṇyamaṇaṃ samagāt samyak-sarva-sattvānukampanam*

He firmly installed his son in his kingship and together with many (other) kings attained self-control (and) full compassion for all living beings.

36. *prāktano 'jagaraḥ ṣaṣṭa-narake tanum āśritaḥ
dvāviṃśaty-abdhi-saṃkhyāna-jīvitenaṭi-duḥkhiṭaḥ*

The former boa constrictor stayed very distressed in the sixth hell with a life-span of 22 *sāgaras*.

37. *cirāt tasmād vinirgatya Kuraṅgākhyo vane-caraḥ kampayan vana-sambhūtān sambhūtaḥ
sarva-dehinaḥ*

After a long time he was reborn from the (sixth hell) as a forest-dweller⁴⁴ called Kuraṅga and frightened all beings living in the forest.

38. *vivarjitārta-dhyānasya vidhātāpāna-sthiteḥ
tasya tyakta-śarīrasya śarīra-bala-śālināḥ*

39. *tapo-dhanasya cakrēśo ghoram kātara-dussaham
upasargaṃ sphura-dvairāḥ sa pāpī bahudhā vyadhāt*

The wicked one, trembling with hostility (from a former life), often caused horrible trouble, unbearable for the disheartened, to the sovereign,⁴⁵ (now) a great ascetic, who had stopped painful meditation and the custom of causing affliction. He had given up his body (though still) amply in possession of physical strength.

40. *dharma-dhyānaṃ praviśyāsau samārādhyā surōttamaḥ
samutpannaḥ Subhadrākhye sudrī-madhyama-madhyame*

41. *saptaviṃśati-vār-rāśi⁴⁶ -meyāyuraṃ divya-bhoga-bhāḥ
tataś cyuto 'smiṇ dvīpe 'sau Jambū-bhūruha-bhūṣite*

Entered into pious meditation (the ascetic died and was) reborn, conciliated, as a prominent deity⁴⁷ in the womb of a woman with a handsome waist⁴⁸ named Subhadrā

⁴³ In DUtt 325,43 Kṣemaṅkara is a Jina, in Hemac., Tri° IX 2,169 a Jinēśvara. – On the *bh*. see Dundas 2002: 123ff. and especially Dundas 2007: 185f. (note 79 and 80).

⁴⁴ Apparently the *caṇḍāla-vaṇayara* in DUtt 326,2f. and the Bhil spoken of by Hemac., Tri° IX 2, 179 and Bhd 3, 1095; all three state this hunter on Mt. Jvalana to be a rebirth of the former snake. On the Bhils see Koppers 1948.

⁴⁵ Vajranābhi.

⁴⁶ Thus read for *vārāśi*.

with a life-span of 27 *sāgaras*, enjoying heavenly happiness. Reborn from there he was born on this island, which is decorated with the Jambul (i.e. Jambūdvīpa)

42. *Kauśale viṣaye 'yodhyā-nagare Kāśyapānvaye
Ikṣvāku-vaṃśa-jātasya Vajra-bāhu-mahī-bhṛtaḥ*

in a region belonging to the Kośalaś in the city of Ayodhyā in the Kāśyapa family of king Vajrabāhu, who was born in the Ikṣvāku dynasty.

43. *suto devyāṃ Prabhaṃkaryāṃ Ānandākhyo 'jani priyaḥ
sa samprāpta-mahā-māṇḍalika-sthāno mahodayaḥ*

He was born as the beloved son of the queen Prabhaṃkarī,⁴⁹ named Ānanda (and) very fortunate to have obtained the position of a powerful governor of a province.

44. *svasya Svāmi-hitākhyasya mahato mantriṇo 'nyadā
vācā vasanta-māsasya Nandīśvara-dināṣṭake*

45. *pūjāṃ nirvartayan draṣṭu-kāmas⁵⁰ tatra samāgataṃ
vipulādi-matiṃ dṛṣṭvā gaṇēśaṃ praśrayāśrayaḥ*

Once, at the suggestion of his eminent vizier called Svāmihita, making *pūjā* on the eight days of Nandīśvara⁵¹ in the spring month (and)

seeing a very learned, etc.,⁵² leader of a troop (of monks) who had arrived there with the wish to witness (his *pūjā*), he became the seat of/full of veneration.

46. *abhivandhya samākarnya sad-dharmaṃ sarva-śarma-dam
"bhagavan, kiṃcid icchāmi śrotuṃ me saṃśayāspadam.*

He saluted (him), listened to the good Doctrine (of the Jina) that confers happiness on all (and said:) "Sir, I would like to hear some authoritative (words) against my uncertainty.

⁴⁷ DUtt 326,7 *uppanno Vajjanābha-muṇi majjhima-gevejjayammi Laliyaṃgao nāma devo*; Hemac., Tri° IX 2,195 calls him Lalitāṅga.

⁴⁸ On the topic of the attractive feminine waist, contained in a child's fist (Karpūramañjarī 130), see, e.g., Singh, Renn and Singh 2007: 3; Bollée 2005: 27; Zimmer and Campbell 1983 I: 70ff. Cf. the sixteenth century *Blasons du corps féminin* among which there is none of the waist and that of the belly is anonymous (Schmidt 1959: 333f.). In contrast to India, in mediaeval Europe the belly is stressed (as the place of pregnancy) because the garments were tied up under the bosom and thus the waist was not even visible (Philine Helas, Madensack und Mutterschoss. in: Benthien/Wulf 2001: 180).

⁴⁹ Named Prabhākarī in Bhd 8,88.

⁵⁰ Thus read for *-kāmaṃ*?

⁵¹ There are three eight day *paryuṣaṇā* called *āṣṭāhnikā* every year. PJ's explanation of *Nandīśvari pūjā* at 63,258 as *āṣṭāhnikā pūjā*, *yaha pūjā Kārtika, Phālguna aura Āṣāḍha-ke antima ātha dinom meṃ ki jāti hai* on p. 648. See further Varṇi 1944: II 503, s.v. *nandīśvari* (p. c. M. Modi).

⁵² PJ takes *Vipulādimati* (changed into *Vipulamati*) to be a proper name which, however, as such is an unusual formation with the metrically necessary *ādi*, and not known from elsewhere.

47. *a-cetane katham pūjā nigrahānugraha-cyute*

Jina-bimbe kṛtā bhaktimatām puṇyaṃ phalaty asau ?"

How should an inanimate Jina image, which can neither bestow a favour nor punish one, be meritorious for devotees when worshipped ?"

48. *ity a-pṛcchad asau cāha: "sa-hetv" iti; vacas tadā*

śṛṇu, rājan, Jinēndrasya: caityaṃ caityālayādi ca

Thus (the king) asked and (the monk) replied: "(That) has a reason. Then, O king, listen to the word of the Jina: an assembly hall and a temple complex,⁵³ etc.,"

49. *bhavyat a-cetanaṃ, kiṃ tu bhavyānāṃ puṇya-bandhane*

pariṇāma-samutpatti-hetuvāt kāraṇaṃ bhavet

are inanimate, but it may be effective in the building up of merit because the good things in the future are based on the production and ripening (of merit).⁵⁴

50. *rāgādi-doṣa-hīnatvād āyudhābharanādikāt*

vimukhasya prasannēndu-kānti-hāsi-mukha-śriyaḥ

51. *a-vartitākṣa-sūtrasya lokālokāvalokinaḥ*

kṛtārthatvāt parityakta-jatādeḥ paramātmanaḥ

52. *jinēndrasyaśālayāṃs tasya pratimāś ca prapaśyatām*

bhavec chubhābhisamdhāna-prakarṣo nānyatas tathā

One must see/contemplate⁵⁵ temples and statues of this Jinendra, who dislikes arms as ornaments, etc., because he lacks faults, such as passion and the like and who has the aura of the laughing face of the wife of the bright moon.⁵⁶ Without turning a rosary⁵⁷ he looks through the worlds,⁵⁸ because he is content, has done away with his hair locks⁵⁹ and has an excellent soul. Therefore is his fitting speech so eminent, not for another reason.

⁵³ See on these Acharya 1979: 176f. Saletore:1938: 11 et passim often mentions *caityālaya*, but does not translate it.

⁵⁴ Cf. Hemac, *Tri*° IX 4, 40 *devatā* | *adarśayat Tīrthakara-pratimāṃ tasya pāvanīm*.

⁵⁵ Association of √ *PAŚ* with *Pāsa/Passa* ?

⁵⁶ Cf. Hemac, *Tri*° IX 4, 95 *dharma-rato dāra-vimukhaś ca*.

⁵⁷ On the rosary see Leumann 1893 = 1998; Kirfel 1945-9, and Crooke 1906: 407ff.. As Leumann 1893: 886f. points out, rosaries are found first in the Jaina canon, viz. in the *Aup* § 86 where they are called *gaṇettīyā* (cf. Upadhye 1943: 104). For *akṣa-sutta(-mālā)* see Aṇuog 3, 52 in Ghatage. The Guhyaka Gomukha has an *akṣa-mālā* in one of his right hands (Hemac., *Tri*° I 3, 680). – A befriended Digambara layman in Mumbai writes to me that rosaries are daily used in his family, especially for the *namaskāra-mantra* and the "Gommatesa Thudi" composed by *ācārya* Nemicaṇḍra Siddhānta Cakravartī. Glasenapp 1999 Plate 18,3 shows a Digambara svāmi with a chaplet. In many temples chaplets are freely available to faithful visitors.

⁵⁸ Thus MW's translation.

⁵⁹ On this praxis to master the senses (Hemac., *Tri*° I 6,16) as hair is evil as such (JaimBr 2,369; HiraṇyakeśiGS 1.9,18) and the root of the tree of karman (Hemac., *Tri*° X 10,51). See also Hildebeitel and Miller 1998: 20f.

53. *kāraṇa-dvaya-sāmnidhyāt sarva-kārya-samudbhavaḥ.*

tasmāt tat sādhu vijñeyaṃ puṇya-kāraṇa-kāraṇam

The origin of what is proper is founded on these two causes.⁶⁰ It is therefore good to know these causes that produce/the primary cause of merit.⁶¹

54. *tat-kathāvasare loka-traya-caityālayākṛtīḥ*

samyag varṇayitūṃ vāñchan prāg āditya-vimāna-je

55. *jinēndra-bhavane bhūtāṃ vibhūtiṃ so 'nvavarṇayat*

tām a-sādhāraṇīṃ śrutvānandaḥ śraddhāṃ parāṃ vahan

As (the leading monk) at the right moment in his account thereof wanted truly to praise the appearance of the temple complexes in (or: representing the) three worlds, he mentioned the splendour inhaerent in the palace of Jinendra and which originated from the *vimāna* of the sun.⁶² Hearing of this extraordinary (splendour) Ānanda felt highest belief.

56. *dinādaḥ ca dinānte ca karābhyāṃ kṛta-kuṇḍmalaḥ*

stuvann ānamra-mukūto jinēśān maṇḍale raveḥ

57. *śilpibhiḥ kārayitvārka-vimānaṃ maṇi-kāñcanaṇi*

kroḍi-kṛta-jinādhiśa-bhavanaṃ vitata-dyuti

Morning and evening, with hands held into a bud and with bent head, he praised the lords Jinas in the sun's disk and had a *vimāna* of the sun made by artisans: a palace of the lord Jina set in gold and jewels (and) with far-reaching lustre.⁶³

58. *śāstrōkta-vidhinā bhaktyā pūjām āṣṭāhnikīm vyadhāt.*

catur-mukhaṃ Rathāvartaṃ sarvato bhadram ūrjitam

With devotion⁶⁴ in the way expressed in the *śāstras*, he performed an eight day *pūjā*.⁶⁵ Rathā-varta⁶⁶ has four points of access (and is) quite good and important.

⁶⁰ Temples and statues ?

⁶¹ Maybe *kāraṇa-kāraṇa* has the sense of *kāraṇa-kāraṇa* here.

⁶² Professor Nagarajaiah Hampa was kind enough to mail me his explanation of the stanzas 54-60: There are 23 *vimānas* (9 *anudīśa*, 5 *anuttara* and 9 *grāveya*). Āditya, the sun, is one of the *anudīśa-vimānas*. One of the *gaṇadhara*s describes here the glory of the Jaina shrine in the Āditya-vimāna to king Ānanda. – A source for the discrepancy with Kirfel 1920: 294 where the Āditya-vimāna is the ninth central *vimāna* of the *Grāveya* with the Śvetāmbaras (with the Digambaras it is called *Prīṭikara*) was not given. *Anudīśa-vimānas* are not found in Kirfel.

⁶³ Cf. perhaps a stanza like Hemac., *Tri*° IX 3,121 *tigma-tejā ivōttejā rathena vyoma-yāyinā Śrī-Pārśvanāthaḥ prayayau* Does the sun's disk stand for a halo here or is this Hindu influence ?

⁶⁴ See on this, e.g., Cort 2002: 59; 86.

⁶⁵ This line repeats the content of vs 44 supra and is therefore superfluous.

⁶⁶ Either the *īrtha* of Mbh 3,82,21 south of the river Sarasvatī or the mountain near Mt Kuñjarāvatta in Vidiśā (north of Sanchi; Jain 1984: 406; Mehta & Chandra 1972 s.v. *Rahāvatta*); the former, too, has to be climbed and

59. *kalpa-vyṣaṃ ca dīnebhyo dadad dānam a-vāritam*
tad-vilokya janāḥ sarve tat-prāmāṇyāt svayaṃ ca tat

60. *stotum ārebhire bhaktyā maṇḍalam caṇḍa-rociṣaḥ*
tadā-prabhṛti loke 'smin bahlūvārkō-pasevanam

(and there is) a wishing tree that gives any presents to the distressed. All the people who saw that, of their own accord began piously to praise the sun's disk because of its evidence. From that time on the sun has been worshipped in this world.

61. *athānyadā kilānando⁶⁷ mahīṭ śirasi buddhavān*
palitaṃ dalayad yauvanārthinām hṛdayaṃ dvidhā

Then the wise king Ānanda one day tore a grey hair on his head in two⁶⁸ – a critical phenomenon for those who strive after youthfulness.

62. *tan-nimitta-samudbhūta-nirvego jyeṣṭha-sūnave*
sābhīṣekaṃ nijaṃ rājyaṃ datvā dattā-sprhaṃ tapaḥ

63. *yateḥ Samudraguptasya samipe bahubhiḥ samam*
rājabhi rājasam bhāvaṃ parityajya su-leśyayā

Feeling calm because of that he gave his kingdom with a consecration rite to his eldest son and started practising penance without desires with the *yati* Samudragupta, together with many other princes, giving up passion with a good soul colour (*leśyā*).⁶⁹

64. *sārāadhanā-catuṣkaḥ san-viśuddhyāikādaśāṅga-dhṛt*
pratyayāṃs tīrtha-kṛm-nāmno bhāvayām āsa ṣoḍaśa

65. *yathōktaṃ bhāvayitvātān nāma baddhvāntimaṃ śubham*
ciraṃ ghoram tapaḥ kṛtvā prānte śāntāntar-ātmakam

With fourfold propitiatory declarations (?),⁷⁰ by his actual virtue in possession of the eleven Angas, he meditated on the sixteen causes leading to Tīrthakṛt-ship⁷¹ and, having meditated

thus is a mountain. – I see no semantical connection of the stanzas 58cd-60 with the context, all the more since the accusative Rathāvartam seems up in the air; the verses look like a note on the Jinas in the sun in vs 56. This is apparently one of the “very condensed and even incomplete” (Alsdorf 1974: 132) passages.

⁶⁷ Text: *Ānandaṃ*.

⁶⁸ On this topos see Hertel 1908: 223.

⁶⁹ On these see, e.g., Bollée 1977: 144f.; Bāṇṭhiyā & Corāḍiyā 1966.

⁷⁰ Also vs 68. On these: *darśana*, *jñāna*, *caritra* and *tapas*, see, e.g., Upadhye 1943: 47ff.; Johnson, *op. cit.*, V 134 (gratitude for being allowed to perform good actions, request for pardon for sins committed, complete submission to Arhat, Siddha, dharma, sādhu, and fast unto death) and VI 19. In *Thāṇaṅga ārahaṇā* is either two- or eightfold.

⁷¹ Varṇi 1972 III: 236 under *bhāvanā* § 2. – Professor P.S. Jaini (p.c.) kindly refers me to *Tattvārthasūtra* IV 23 and Tatia 1994: 161f. where the 16 causes of body karma leading to the life of a Jina are listed; the Śvetāmbaras know four more of them. A synonym is *kāraṇa*.

on them separately as stated,⁷² attained final bliss. He practised horrible penance for a long time and at the end reached inner peace.

66. *prāyōpagamaṇam⁷³ prāpya pratimā-yogam āsthitam*
dhīraḥ Kṣīra-vane dharmā-dhyānād hino nirākulaḥ

Observing vows of self-castigation⁷⁴ he fasted unto death as a wise man in the forest on Mt Kṣīra,⁷⁵ without falling from pious meditation,⁷⁶ calm.

67. *Kamaṭhaḥ prāktanam pāpi pracyuto naraka-kṣiteḥ*
kaṇṭhīravatvam āsāḍya tan-muneḥ kaṇṭham agrahit

Kamaṭha, wicked in a former state of existence, was reborn from his infernal stay, became a lion and seized that muni by his neck.

68. *soḍha-siṅghōpasargo 'sau catur-ārāadhanā-dhanaḥ*
vyasur ānata-kalpēso vimāne prāṇate 'bhavat

Bearing the lion's attack, and with his wealth of the four propitiatory declarations, the (muni) died and was reborn a lord of the Ānata heaven in a central *vimāna*.⁷⁷

69. *tatra viṃśati-vārāśi-vihitōpama-jīvitam*
sārdhāratni-trayōnmeya-śarīraḥ śukla-leśyayā

There he lived for 20 *sāgaropamas*⁷⁸ with a height⁷⁹ of three and a half cubits and a white soul colour.⁸⁰

70. *daśa-māsānta-niśvāsi manasā 'mṛtam āharan*
kha-catuṣka-dvi-varṣānte manasā strī-pracāravān

⁷² Source or parallels unknown to me.

⁷³ As against the *pādōpagamana* of the Śvetāmbaras, Guṇabhadra apparently knew the correct expression very well; see hereon Alsdorf 2006: 64ff.

⁷⁴ See note on vs 15.

⁷⁵ This forest also occurs in Hemac., *Tri*° IX 2, 302, but is in no dictionary. This is one of the cases where one needs Hemacandra to understand Guṇabhadra.

⁷⁶ Cf. Hemac., *Tri*° VIII 3, 857 *dharmā-dhyānād vicyuta*.

⁷⁷ Hereon see Kirfel 1920: 294.

⁷⁸ Kirfel 1920: 310.

⁷⁹ For *unmeya* MW gives only the meaning 'weight.' According to Kirfel 1920: 308 their height is three *hastas*.

⁸⁰ See note on vs 63.

Breathing at the end of ten months⁸¹ he ate *amṛta* in his thoughts; at the end of twenty-thousand (lit.: two with four zeros)⁸² years he occupied himself in his thoughts with women (?).

71. *ā-pāncama-kṣiti-vyāpta-trītyāvagamêkṣaṇaḥ*
svāvadhi-kṣetra-mānābhā-vikriyā-bala-saṃgataḥ

Because of his *avadhi-jñāna*⁸³ his transcendental perception reached to the extreme limit of the world (and) he was able to change his appearance and physical strength according to the extent of his cognition.

72. *sāmānikādi-sarvaddhi-sudhāśana-samarcitaḥ*
kānta-kāma-pradān-eka-devi-kṛta-sudhākaraḥ

73. *viśvān vaiṣayikān bhogān śaśvat samprāpya nirviśan*
tal-loko lilayā kālam alāvit kalayan kalām

Honoured with an abundance of food and drink fitting his peers, etc., receiving plenty of nectar made by many goddesses who granted the desirable objects he longed for, he had all kinds of sensual pleasures and always enjoyed them. Being in this world and betaking himself to a practical art he killed time with play.

74. *ṣaṇ-māsair antimaś tasminn āgamiṣyaty amūḥ mahim*
dvīpe 'smin Bharate Kāśi-viṣaye nagare 'dhipaḥ

When in the next six months he will come to that (well-known) earth on this (Jambu) continent (there will be) a king⁸⁴ in Bharat (India) in the city of the district of Kāśī.

75. *Vārāṇasyām abhūd Viśvasenaḥ Kāśyapa-gotrājaḥ*
Brāhmy asya devī samprāpta-Vasudhārādi-pūjanā

In Benares he became Viśvasena,⁸⁵ born in the Kāśyapa clan. Brāhmī was his queen by the worship of Vasudhārā⁸⁶ and others.

⁸¹ Kirfel 1920: 308 breathing every 300 days.

⁸² *Kha-catuṣka* is not in the dictionaries. In mathematics *kha* can mean 'a cypher' (MW, Apte), according to PWB 'zero.' The latter makes sense and PJ's paraphrase also takes *kha-catuṣka-dvi* to mean 'twenty thousand' (*bis hazār*). On nouns as numerals see Kane 1974: 701ff. with further literature, and Bollée 2008.

⁸³ If *avagama* is a synonym of *jñāna*, the third kind of cognition is *avadhi-jñāna* (Umāsvāti I 9; Schubring 2002 § 73). *Avadhi-jñāna* is transcendental knowledge of physical substances (Nyayavijaya 1998: 188ff.), cf. Tatia 1951: 61ff. — The expression *pāncama-kṣiti* is derived from Rgvedic *pāñca carṣaṇāyaḥ* or *pāñca kṣṭāyaḥ* 'the five peoples living in settlement areas with borders' (Thieme 1971: 250f. with reference to Schlerath 1960: 28ff. explained the expression "five settlements" convincingly as "all bordered lands" one's own people being in the middle with the others grouped around it in the four directions; p. c. of Professor A. Mette).

⁸⁴ Grammatically the absolute locative in the first line and *adhipaḥ* in the second cannot be the same person.

⁸⁵ Cf. Aśvasena, Pārśva's father, who was king of Benares (Bhd 6, 257). — In Bhd 6,666 Viśvasena, the rebirth of the menial Sundara who fed a monk after his fast of a month, is king in Viśvapura.

⁸⁶ A female Śakti peculiar to the Jains (MW). No further information on this is available to me at present.

76. *vaiśākha-kṣṇa-pakṣasya dvitīyāyām niśātyaye*
viśākharkṣe śubha-svapnān nirikṣya tad-an-antaram

At the end of the night⁸⁷ of the second day⁸⁸ of the dark half of Viśākha, she then saw auspicious dreams near a forked tree.⁸⁹

77. *sva-vaktrābja-praviṣṭōru-gaja-rūpa-vilokinī*
prabhāta-paṭaha-dhvāna-samunmīlita-locanā

She saw the shape of an elephant whose member (lit.: shank) had entered the lotus of her mouth. She fully opened her eyes at the sound of the morning drum.⁹⁰

78. *maṅgalābhiṣavāviṣṭa-tuṣṭiḥ puṇya-prasādhanā*
vibhāvarīva saj-jyotsnā rājānam samūpetya sā

79. *kṛtōpacārā saṃviśya viṣṭarārdhe mahipateḥ*
sva-dṛṣṭa-sakala-svapnān yathākramam abhāṣata

Content after making an auspicious ablution and performing meritorious acts, she went to the king, waited upon by her attendants, bright like a moonlit night, sat down on the (other) half of the king's throne, and recounted all her dreams as seen in succession.⁹¹

80. *śrutvā tān sāvadhīḥ so 'pi phalāny evaṃ nyavedayat:*
gaṇendra-vikṣaṇāt putro, vṛṣabhā-lokanāt patiḥ

81. *tri-viṣṭapasya, siṃhena dṛṣṭenānanta-vīryakaḥ,*
Mandarābhiṣava-prāptiḥ padmābhiṣava-darśanāt

(The king) listened to them attentively and foretold the following outcome:⁹² "From seeing a king among elephants a son (will be born); because of seeing a bull he will be a ruler of heaven; from the lion you saw he will be of a strength without limits; from the sight of (the goddess Śrī) sprinkling lotuses⁹³ he will perform a libation on Mt Mandara (Meru)⁹⁴;

82. *dāma-dvayāvalokena dharma-dvitaya-tīrthakṛt*

⁸⁷ Dreams at this time are often mentioned and supposed to be very predictive; see Negelein 1912: 16; Bollée 1984: 177 and 182f.

⁸⁸ In Bhd 5,30 queen Vāmadevī has her dreams on the 4th day of the dark half of the month Caitra, under the constellation Viśākha.

⁸⁹ Perhaps the orange tree (*viśākha-ja*). No parallels found so far.

⁹⁰ In Bāṇa, *Harṣac* (ed. Parāb. Bombay, 1946) 125,1 the *pratyūṣa-nāndī* sounded daybreak.

⁹¹ The elephant occurs twice and the lotus-pond is lacking (for a comparison of the Śvetāmbara and Digambara dreams see Glasenapp 1999: 275f.). It is curious that women, who usually keep and pass on the tradition, seem not to know the meaning of these famous dreams though seen only by them.

⁹² On dreams as auguries see, e.g., Bloomfield 1919: 189f.

⁹³ Cf. Kalpasūtra, Jinac. § 36 in fine.

⁹⁴ In Indra's heaven, that is.

śaśāṅka-maṇḍalālokāt trailokya-kumuda-priyaḥ
From the pair of wreaths⁹⁵ he will be a *tīrthakṛt* of the twofold Doctrine⁹⁶; from your seeing the lunar circle⁹⁷ he will be dear as lotus to the three worlds.⁹⁸

83. *tejasvī bhāsvato matsya-yugalena sukhāvilāḥ*
nidhīnām adhipaḥ kumbha-vikṣaṇāt sarva-lakṣaṇaḥ
From (your seeing) the sun he will be energetic; through the pair of fish he will be not devoid of happiness⁹⁹; as (you dreamt) of pots¹⁰⁰ he will be a lord (> owner) of treasures and possess all auspicious body marks.

84. *sarasaḥ sāgarāt sarva-jñātā, śiṃhāsanēkṣaṇāt*
sarva-lokāika-sammānyaḥ, svargād adyāvātīrṇavān

85. *avatārād vimānasya, bhavanāt pavanāśinaḥ*
tri-bodha-didhīti, ratna-rāśinālingito guṇaiḥ
Because you saw an ocean, he will be omniscient; because of the sight of a lion's throne he will be highly honoured by the whole world; from the appearance of a *vimāna* he will now descend from heaven; from the palace of a snake¹⁰¹ (in your dream) he will shine with three (kinds of) knowledge¹⁰² and by (the sight of) the heap of jewels he will be provided with good qualities.

86. *vidhūma-dhūmaketūpalakṣaṇād dāhako 'mhasām*
vaktrāmbhoje gaṇendrasya praveśāt te, kṛśodari
From (your vision of) a fire without smoke he will be a destroyer of troubles; through the entering of a royal elephant (*gaṇendra*)¹⁰³ into your mouth (in the dream), slim-waisted one.¹⁰⁴

87. "avasthitiṃ sa samprāpad udare 'mara-pūjitaḥ"
iti śrutvātuṣaḍ vāñīm patyur eṇī-vilocanā

⁹⁵ Cf. Kalpasūtra, Jinac 37 and Hemac., *Tri*° X 2,30 for Triśalā's dream of one wreath.

⁹⁶ For renunciators and laymen.

⁹⁷ Dreaming of the moon is otherwise associated with kingship (Bloomfield, loc. cit.).

⁹⁸ I have no parallels for this image at hand: Kirfel 1959: 60f. is not helpful. However, *kumuda* can also mean a very high number: he will be dear to many in the three worlds.

⁹⁹ PJ: *sukhāvilāḥ*. A pair of fish, *matsya-yugma*, belongs to the eight *maṅgala*-s or auspicious signs. Fish means happiness and money in oniricritics (see Negelein 1912: 122).

¹⁰⁰ For the Digambara there is a pair of golden pots, for the Śvetāmbara only one. See also See Negelein 1912: 127f.

¹⁰¹ Glasenapp 1999: 276 mentions a palace of Asuras.

¹⁰² Cf. Thāṇaṅga (ed. Jambūvijaya. Bombay, 1985) 2,164 *tivīdhā bodhi pannattā, taṃ jahā: nāṇa-bodhi, dāṃsapa-bodhi, caritta-bodhi*.

¹⁰³ Cf. the idea of Gaṇeśa as a remover of troubles.

¹⁰⁴ See note on vs 40.

When she heard that (a son) had reached his proper position in her womb and was worshipped by the gods, the deer-eyed (queen) was pleased¹⁰⁵ with her husband's words.

88. *tadākhilāmarādhiśā samāgatya vyadhur mudā*
svargāvataraṇe pitroḥ¹⁰⁶ kalyāṇābhiṣavōtsavam

Then all lords of the immortals came together and, delighted at the descent from heaven, celebrated the parents' ablution festival of the auspicious event (of the conception).¹⁰⁷

89. *svarga-lokaṃ ca tad-geham atīṣete sma sampadā.*
kiṃ karoti na kalyāṇaṃ kṛta-puṇya-samāgamaḥ

(The newly born) surpasses heaven and their (i.e., his parents') house in glory, the good thing a collection of merit made can do!

90. *navamī māsi sampūrṇe Pauṣe māsy asite sutaḥ*
pakṣe yoge 'nile prādur āsid ekādaśī tithau

After a full nine months in the dark half of the month Pauṣa (Dec.-Jan.), when there was a proper wind (i.e., weather?),¹⁰⁸ a son was born on the 11th day.

91. *tadā nijāsanākampād jñātvā tīrthakarodayam*
Saudharma-pramukhāḥ sarve Mandarācala-mastake

Then, because of the trembling of their own seat, all chiefs of the gods in the Saudharma heaven¹⁰⁹ on top of Mt Mandara (Meru) knew of the birth of a Tīrthakara.

92. *janmābhiṣeka-kalyāṇa-pūjā-nirvṛty-anantaram*

¹⁰⁵ In MW *tuṣyati*, when construed with accusative, has the preposition *prati*.

¹⁰⁶ Cf. vs 92.

¹⁰⁷ PJ's rendering of *abhiṣava* is *abhiṣeka*. This is also used in Kappa § 99 when the gods celebrate Mahavira's birth. Tisālā prepared herself for the birth (Kappa § 95) in the same wording as both parents afterwards for the feast with their relatives (Kappa § 104): *ñhāyā kaya-bali-kammā kaya-kouyā*, etc. Cf. also vs 92 *janmābhiṣeka*. For the five great events (*kalyāṇas*) in the life of a Jina: conception, birth, etc., see Glasenapp 1999: 274.

¹⁰⁸ *Yoge 'nile* is unclear to me. Elsewhere (Hemac.; Bhd 5,42) his birth under the constellation Viśākhā is added. Manish Modi (private communication) thinks *anile* is an error for *amale* and points to *amala yoga* which "is defined as the 10th day from the moon or *lagna* should be occupied by a benefic planet by which a person will achieve lasting fame and reputation. His character will be spotless (*amala*) and he will lead a prosperous life" < Raman 2002: 36. — At Mahāvira's birth Hemac., *Tri*° X 2, 49 states it was *dikṣu prasannāsu svōccastheṣu graheṣu ca pradakṣiṇe 'nukūle ca bhūmi-sarpiṇi mārute*. A minor emendation would therefore be *yogye* (cf. Hemac. II 2, 129 *pradakṣiṇo 'nukūlaś ca bhūmi-sarpi ca mārutaḥ* ..., *vavau*; III 1,135 *vavau vāyuh sukham* at Sambhavajina's birth); perhaps 'wind' represents 'weather', which English words are probably etymologically related. Another would be to read '*yoge an-ite* 'without inauspicious conjunction of planets' (cf. Hemac. II 2,124 *grahesv uccasthiteṣu*, et passim) or 'without exertion', for which cf. DUtt 327, 44 *pasūyā suheṇa dārayaṃ sā devī*; Hemac., *Tri*° I 2, 265 *sukhena suṣuve devī putram* 'gave an easy birth to a son' (Johnson), II 2, 125 *prasūti-duḥkham no devyā na sūnor apy ajāyata*, et passim.

¹⁰⁹ See Kirfel 1920: 291ff.

- Pārśvābhidhānam kṛtvāsyā pītṛbhyāṃ¹¹⁰ taṃ samarpayan*
 93. *Nemy-antare kha-pāñca-svarāgny-aṣṭa-mita-vatsare*
prānte hantā kṛtāntasya tad-abhyantara-jīvitaḥ
 94. *Pārśvanāthaḥ samutpannaḥ śata-saṃvatsarāyusā*
bāla-śālī-tanu-cchāyaḥ sarva-lakṣaṇa-lakṣitaḥ
 95. *navāratni-tanūtsedho Lakṣmivān ugra-vaṃśa-jah*
ṣoḍaśābdāvasāne 'yaṃ kadācin nava-yauvanaḥ

Directly after finishing the worship at the great event of the birth and the ablution (of the child), his parents¹¹¹ gave him the name Pārśva¹¹² to make him known, at the end of the year numbered 83750 after Nemi(nātha),¹¹³ the conqueror of death, Pārśva-nātha, whose life followed this interval, was born with a life-span of a century, with a body complexion of a young rice plant¹¹⁴ and provided with all auspicious marks,¹¹⁵ nine cubits tall, prosperous (and) born in a high-born family,¹¹⁶ after 16 years he was more or less adolescent.

¹¹⁰ Cf. vs 88.

¹¹¹ In Hemac. and Bhd the father names the child. For *pītṛbhyāṃ* cf. vs 88. On naming by the father see also, e.g., Leumann 1998: 591.

¹¹² There is no explanation as against Bhd 5,126 who derives the name from *pārśvataḥ* his mother's side near which she saw a cobra the night before, a tradition first found in ĀvNH 1091. This "etymology" is certainly a wrong sanskritisation of Ardha-Magadhi Passa/Pāsa for which I surmised the etymology (U)pāśva(sena) in Bollée 1998: 366f., see Balcerowicz 2005:577f., my forthcoming review of Wiley, and Seldeslachts in Tikkanen 2006: 121ff. Balcerowicz 2005: 578f. takes up a connection with *Pārśava, a development from *Parśu* (see Śāh referred to by Dundas 2002: 283 note 26). This, however, would require the assumption of the elision of the penultimate -a- (p.c. from Dr Dundas who suggests "that the tribal designation Parśu and familiarity with miraculous births of supermen from e.g. the "side" of the mother might also have played a role in conditioning the name Pārśva < Pāsa"). — Snakes are ominous animals (Jagaddeva II 78); fear of them is innate in humans but no such reaction from Queen Vāmā is handed down. As to the cobra myth it is a pity we cannot ask anymore the ethno-psychanalyst Georges Devereux about the improbable nocturnal emergence of a snake near a queen in a royal bedroom.

¹¹³ Hemac., *Tri*° IX 4,318 expresses this normally. On nouns with numerical value in Sanskrit see Bollée 2008.

¹¹⁴ Usually Pārśva is said to be of a dark complexion, as in Hemac., *Tri*° IX 3,35, where he has the colour of a creeper (? *priyaṅgu*), i.e. very dark (see Johnson V 1962: 379 note 334 pointing to its anti-evil eye quality); or 48, where his body colour is likened to blue lotuses. Also *Tri*° IV 4,109 *sāpi nīla-ratnāmala-tviṣaṃ tanayaṃ janayāmāsa* and Bhd 5,43 *nīlābhaṃ suṣuve putraṃ ratnaṃ vaidūrya-bhūr iva*. The dark colour is apparently not connected with the danger of asphyxia, but is as auspicious as, e.g., moon- or gold-colour (*Tri*° IV 4,105 *sita-ruci-prabha* and 6,20 *suvarṇa-varṇa* respectively), though in fact it is the colour of a snake, for Pārśva was the son of the snake king Aśvasena. See also Schubring 1977: 379f., who did not see the Mbh I 218,6 and Bhāva-deva (Bloomfield 1919: 243) references and thought the serpent king Dharāṇa would be Pārśva's connection with the Nāga. Zimmer 1951: 196 considers Pāsa non-Aryan, which is improbable for a prince of Benares at that time; for his "dark brother" associations see ibidem 186ff. Hemacandra, *Tri*° 4,1,227 describes Triprastha as dark. See also Ruben 1944: 45ff.

¹¹⁵ In Bhd 5,135 these marks number 32 instead of 22 as stated by Bloomfield 1919: 110.

¹¹⁶ It is also possible to read: *Lakṣmivān-ugra*- 'gentle like Lakṣmī'.

96. *kṛdārthaṃ sva-balenāmā niryāyād bahiḥ puram.*
āśramādi-vane mātur Mahī-pāla-purādhipam
 97. *pitaraṃ taṃ Mahī-pāla-nāmānam amarārcitaḥ¹¹⁷*
mahā-devī-viyogena duḥkhāt tāpasa-dīkṣitam
 98. *tapaḥ kurvantam ālokya pañca-pāvaka-madhyagam*
tat-samipe kumāro 'sthād a-natvānam an-ādaram¹¹⁸

For sporting entertainment together with his military he, honoured by the immortals, went outside town. (There,) in a wood with pleasure gardens, etc., he, honoured by the immortals, saw his mother's father named Mahīpāla,¹¹⁹ the king of Mahīpālapura, who, from unhappiness about the separation from his chief queen¹²⁰ ordained as an ascetic, performed penance amidst five fires. The prince stayed with him without bowing to him, who was (thus) not honoured.¹²¹

99. *a-vicārya tad-āviṣṭaḥ kopena ku-munir "guruḥ*
kulīno 'haṃ tapo-vṛddhaḥ pitā mātur namaskriyām
 100. *a-kṛtvā me kumāro 'jñāḥ sthitavān mada-vihvalaḥ"*
iti prakṣobham āgatya praśānte pāvake punaḥ
 101. *nikṣeptuṃ svayam evōccair utkṣipyā paraśuṃ ghanam*
bhindann indhanam "A-jño 'sau;" "mā bhaisir, atra vidyate
 102. *prāṇi "ti vāryamāṇo 'pi kumāreṇāvadhi-tviṣā*
anvatiṣṭhad ayaṃ karma tasyābhyantara-vartināu

At his (the prince's) approach the wicked muni, without reflection, spoke angrily agitated: "I am an important person of high descent, rich in penance, his mother's father. Without salutation the prince, because he does not recognize me, stays (here) affected by pride," but when his fire was dying he himself raised high an axe and split a thick log of fire wood¹²² in order to put it on (the fire).

Despite, through his illuminating clairvoyance that "he does not know," being stopped by the prince with the words: "Don't split it; there is a living being in it," he carried out his act.

¹¹⁷ Thus read for -citāh.

¹¹⁸ PJ changed -ādaram into -ādarah, but then one should read: *a-nātvā*, cf. *ajñāḥ* (vs 100) which gives a better sense: the prince stood before him and did not pay his respects because he did not know him.

¹¹⁹ For this name, which in Jināsena's *Harivaṃśa* Pur 52,31 designates the son of Jarāsandha, but does not occur in Bhd or Hemacandra, cf. Bhūmibol < Bhūmipāla, which is a proper name, not a title. No source accessible to me mentions Mahīpāla or his wife, but in Hemac. and Bhd (6,52) the ascetic is called Kaṭha, apparently a reincarnation of the banished brahmin Kamāṭha, as Johnson says (V, p. 456), but this is not stated in our texts. Lakṣmivallabha has Kamāṭha for Kaṭha and ŚatrumjayaM 14,12 has for Kaṭha a variant Kamava which points to the alternative Kamāṭha; evidently the two names are interchangeable (Bloomfield 1919: 19). See also Bruhn 1954: 95.

¹²⁰ Or: 'from his queen, the earth,' because he had lost his realm.

¹²¹ I am not sure of the translation of these three stanzas, particularly of vs 96.

¹²² Hemac., *Tri*° VII 8,119 tells a similar story where the living being, a snake, is the king's grandfather. Similarly Bhd 6,53ff. Our vs 101b-102a mentions one living being, 102b two snakes.

103. *nāgī nāgaś ca tac-chedād dvidhā khaṇḍam upāgatau.*
tan-nirikṣya Subhaumākhya-kumāraḥ samabhāṣata:

104. *"ahaṃ gurus tapasvī" ti garvaṃ durvaḥam udvahan*
pāpāsravo bhavaty asmān na vē(?)" ty "etac ca vetsy na

By his act of cleaving it (the log), the two male and female snakes sitting in it¹²³ were cut (lit.: got) in two. Seeing this a young man, Subhauma by name, said: "With these words: 'I am an important ascetic'¹²⁴ he shows unbearable arrogance and for this reason is of an evil influence, or not?" "But you do not know that."¹²⁵

105. *a-jñāna-tapasānena duḥkhaṃ te 'tra paratra ca"*
iti tad-vacanāt kopī munir itthaṃ tam abravīt:

By this ignorant penance you will have trouble here and in the hereafter." Because of these words (of the young man) the muni became angry and spoke to him thus:

106. *"ahaṃ prabhur; mamaīyaṃ kiṃ vā karotī?" ty avajñayā*
tapaso mama māhātmyas a-buddhvāivaṃ braviṣi kim?

"I am powerful; what can this (fellow) do to me? Why do you thus indifferently speak, though you do not know the peculiar efficacy of my penance?"

107. *pañcāgni-madhya-vartitvaṃ pavanāhāra-jīvanam*
ūrdhva-bāhutayā pādenāikenāiva ciraṃ sthitiḥ

"Just sitting amid five fires,¹²⁶ living with air for food, with raised arms, standing long on one foot only,

108. *svayam patita-parṇāder upavāsena pāraṇām*
ity-ādi-kāya-saṃtāpi-tāpasānām su-durdharam

breaking one's fast with a diet of fallen leaves – a penance difficult to bear for ascetics who torment their body with penances like these

109. *tapo nādhikam asty asmād" iti tad-vacana-śruteḥ*
Subhaumaḥ sa-smito 'vādīn: "na bhavantam ahaṃ gurum

110. *avamanye, punaḥ kiṃ tu saṃtyajyāptāgamādikam (?)*
mithyatvādi-catuṣkeṇa prthivy-ādīṣu śaṭsv api

¹²³ Hemac., *Tri*° IX 3, 218 and Bhd. 6.54 speak of one big snake, see Bloomfield 1919: 19 and Shah 1987: 201 note 293.

¹²⁴ Thus vs 99.

¹²⁵ 'That' will pertain to the snakes in the log. – The text, if correct, is unclear to me. *Asmān* can also be acc. plur. 'us'.

¹²⁶ He did this himself in vs 98.

is not superior to this one (of mine)." When hearing these words Subhauma laughed and spoke: "I do not blame you as a serious ascetic, but giving up the true tradition, etc., by the tetrad of erroneous belief, etc.,¹²⁷ regarding the hexad of the earth, etc.,¹²⁸

111. *vācā kāyena manasā kṛtakādi-trikeṇa ca*
vadhe pravartamānānām an-āpta-mata-saṃśrayāt

by the triad of things done, etc.,¹²⁹ in word, in deed and in thought, in consequence of the unsuitable thoughts of those intent on killing;

112. *nīrvāṇa-prārthanam teṣāṃ taṇḍulāvāpti-vāñchayā*
tuṣa-kaṇḍana-khedo vā ghr̥tēcchā vāmbu-manthanāt

their search for *nīrvāṇa* by the wish to obtain rice, or the trouble to separate chaff, or the wish for ghee after churning water;

113. *hemōpalabdhi-buddhir vā dāhād andhāśma-saṃhateḥ*
andhasyēvāgni-sampāto dāva-bhūtyā pradhāvataḥ

or the idea of obtaining gold after heating a heap of black stones;¹³⁰ the appearance of fire, even for a blind man, when he runs away out of fear of a forest fire –

114. *jñāna-hīna-parikleśo bhāvi-duḥkhasya kāraṇam"*
iti prarūpyate yuṣmat-snehena mahatā mayā"

hardship (of penance) without knowledge is the cause of future trouble." Thus I explain it out of great affection for you.

115. *ity etad uktaṃ jñātvāpi pūrva-vairānubandhanāt*
nija-pakṣānurāgitvād duḥsaṃsārād ihāgateḥ

116. *prakṛtyāivātīduṣṭatvād an-ādāya viruddha-dhīḥ*¹³¹
"Subhaumako bhavān atra sa-smayo 'yaṃ kumārakaḥ

117. *parābhavati mām evam" iti tasmin prakopavān*
sa-śalyo mṛtim āśādyā śambaro jyotiṣāmarāḥ

118. *nāmnābhavat. sa-kopānām tapasāpīḍṣi gatiḥ.]*

¹²⁷ In *Tā* 147b *micchatta* is one of the three thorns, besides *māyā* 'illusion' and *niyāṇa* 'desire for reward' (Schubring 2000: § 168). I cannot find a tetrad. PJ thinks of the series of *koha*, *moha*, *māyā* and *lobha* which has nothing to do with heterodoxy.

¹²⁸ *Samavāya* 6 mentions six kinds of living beings, viz earth, water, fire and air beings, as well as such in trees and mobile beings (*rasakāe*), but I do not know if this is meant here. See also Jaini 1979: 109f.

¹²⁹ *Kṛtakādi* may pertain to acts done oneself, caused to be done by someone else or conniving at someone performing them.

¹³⁰ See Balbir: 1992.

¹³¹ *-dhīḥ* must be acc. plur. for *dhiyaḥ*, cf. *striḥ*.

Even after learning these words (of Subhaumaka), bound by prenatal enmity, he stayed in his own group because of his appearance in this world due to the bad *saṃsāra*.

Because of his extreme natural malignancy an armed god named Śambara,¹³² afflicted, did not accept any contrary opinion and, expressing his anger at him with the words: "this youngster Subhaumaka present here thus overcomes me with a smile" caused (Subhaumaka's) death with a flash of lightning.¹³³

Such is the state of rebirth of angry people despite penance.]

nāgī nāgaś ca samprāpta-śama-bhāvau kumārataḥ
119. *babhūvatur ahindraś ca tat-patnī ca prthu-śriyau.*

tatas triṃśat-samāmāna-kumāra-samaye gate
120. *Sāketa-nagarādhiśo Jayaseno mahī-patiḥ.*

Bhagali-deśa-samjāta-hayādi-prābhṛtānvitam
121. *anyadāsau nisṛṣṭārthaṃ prāhinot Pārśva-saṃnidhim*
grhītvōpāyanam pūjayitvā dūtōttamam mudā

Due to the prince, the two snakes were reborn with a quiet nature as a snake king and his wife, both highly prosperous. Then, when the life-time, measured thirty years, of the Prince had elapsed he (was reborn as) the ruler of the city of Sāketa,¹³⁴ king Jayasena.¹³⁵ Once he sent an envoy to Pārśva with presents such as horses originating from the *Bhagali* country.¹³⁶ After gladly honouring the excellent messenger with a gift

122. *Sāketasya vibhūtiṃ tam kumāraḥ paripṛṣṭavān.*
so 'pi bhāṭṭārakaṃ pūrvaṃ varṇayitvā puruṃ puram

the prince enquired of him about the power of Sāketa. He (the envoy), for his part, first depicted the mighty town as venerable,

123. *paścād vyāvarṇayamāsa, prājñā hi krama-vedinaḥ*
śrutvā tat tatra kiṃ jātas tīrthakṃ nāma bandhanāt

¹³² In the Ṛgveda a demon, in the Āvassaya commentaries as Śambala, a Nāgakumāra deity. For PJ he is a *jyotiṣi deva*, perhaps because of the lightning, his weapon.

¹³³ The Subhaumaka passage 103b-118a is very much in the air and an obvious interpolation; it apparently does not occur in the parallel texts. Yet when the interpolation is eliminated, 118b does not follow 103b; there remains a lacuna. – The relation between the wicked muni (102) and Śambara is also not clear to me.

¹³⁴ Ayodhyā (Dey 1927 : 174).

¹³⁵ A king in Magadha (MW), not in Jain dictionaries. The name is frequent in Pāli, but not as a king of Ayodhyā/Ayojjhā.

¹³⁶ Unknown, possibly corrupt name of a region in the north-west, in the horse-land Afghanistan (afghan – *aśvānām*), or beyond. Cf. the enigmatic name Mudgala (?) of an *an-ārya* people in ČatruṇjayaM XIV 166 whom Weber 1858: 41f. associated with Mongolians and thought to be Indo-Scythians or White Huns. *Bh* (भ) and *m* (म) are easily exchanged. Or could it be a corruption of Bharuka- in eastern Turkestan (Lüders 1940: 542f.) ? Horses from there were brought by Kabul merchants (Crooke 1906: 254 and 476).

later he explained (?)¹³⁷: will a person of slow understanding, after learning that a proper *tīrthakṛt* has been born there, comprehend it because of the binding (of karma) (?) ?

124. *eṣa eva punar¹³⁸ muktim āpad ity upayogavān*
sākṣāt kṛta-nijātīta-sarva-prabhava-saṃtatiḥ

However, when one believes that just he has obtained deliverance, there is obviously a series of causes of all kinds (thereof) made in one's own past.

125. *viṣṇubhita-mati-jñāna-kṣayōpaśama-vaibhavāt*
labdha-bodhiḥ punar laukāntika-deva-prabodhitaḥ

Laukāntikadevas,¹³⁹ however, become aware of perfect wisdom obtained by stopping the loss of understanding to a large extent through their greater intelligence.¹⁴⁰

126. *tat-kṣaṇāgata-devendra-pramukhāmara-nirmīta-*
prasiddha-madhyā-kalyāṇa-snapanādi-mahōtsavaḥ

There is a great festival of the ablution, etc., on the well-known middle one of the festive days¹⁴¹ (i. e. the Jina's *dikṣā*) performed by the the gods, headed by their king, arriving on the same moment.

127. *pratya¹⁴²-yuktimaḍ-vāgbhiḥ kṛta-bandhu-visarjanaḥ*
āruhya śibikāṃ rūḍhāṃ vimalābhidhaya vibhuḥ

Giving up his friends with words in accordance with his faith the great one with the impeccable name ascended a high palanquin and

128. *vidhāyāṣṭamam āhāra-tyāgam Aśva-vane mahā-*
śilātale mahā-sattvaḥ palyaṅkāsanam āsthitaḥ

after fasting on a large slab of rock in the Aśvavana¹⁴³ for eight meals, the great being on the seat of his palanquin

129. *uttarābhimukhaḥ Pauṣe māse pakṣe sitētare*

¹³⁷ *Vyāvarṇayati* is not in MW.

¹³⁸ Thus the variant; text: *puruḥ* which apparently makes no sense, but I do not know a solution. Reading *urur* 'the excellent one' would at least give a good meaning and *pu* (पु) for *u* (उ) are sometimes exchanged (Bhayani 1988: 117), but the *sandhi* would then hurt the metre.

¹³⁹ Not in MW. On these see Kirfel 1920: 306.

¹⁴⁰ The stanzas 124f. do not make sense in this context, for one expects after vs 123 the messenger's explanation. Also a transition to the prince's decision to become a renouncer is missing. The appearance of the Laukāntikadevas is incomprehensible.

¹⁴¹ Schubring 2000 § 34 end. See also the note on vs 88.

¹⁴² Text: *pratya*.

¹⁴³ Not in any dictionary.

ekādaśyāṃ su-pūrvāhṇe samam trisata-bhūbhujaiḥ
turned to the north with three hundred princes¹⁴⁴ in the dark half of the month Pauṣa (Dec.-Jan.) very early on the eleventh day,

130. *kṛta-siddha-namaskāro dikṣā-lakṣmīm samādade*
dūtikāṃ mukti-kanyāyā mānyām kṛtya-prasādhikām
made a *namaskār* to the Siddhas and received the Lakṣmī of his initiation, the procuress of the girl Deliverance,¹⁴⁵ lest (he should receive) another attendant (of / from the goddess Lakṣmī) for the purpose.

131. *keśān vimocitāṃs tasya muṣṭibhiḥ pañcabhiḥ surēṭ*
samabhyarcyādarān nītvā nyakṣipat kṣira-vāridhau
The king of the gods tore out his hair in five handfuls,¹⁴⁶ worshipped them, brought them away carefully and threw them into the Milk ocean.

132. *ātta-sāmāyikāḥ śuddhyā caturtha-jñāna-bhāsvarah*
gulma-kheṭa-puraṃ kāya-sthity-arthaṃ samupeyivān
Having become equanimous by his holiness and provided with the luminousness of the fourth knowledge¹⁴⁷ he understood that the notion of a firm body is (in fact) that of a receptacle of gobbets of phlegm (i.e. something worthless).¹⁴⁸

¹⁴⁴ Cf. Bhd 6,111. Princes as a rule do not start into homelessness alone but are in the company of many others, as e.g. at Hemac., *Tri*° IV 4,64 with one thousand and V 1,131 even with four thousand.

¹⁴⁵ It is curious to call "deliverance" a female because women cannot be delivered according to the Digambaras but just these regularly envisage deliverance in female terms as in Śubhacandra's *Jñānārṇava* (vs 42 et passim; p.c. from Dr Dundas) and Ryan 2005: 7 where omniscience is embraced (married) by Cīvakaṃ; cf. Mukti, the wife of the deity Satya (MW) and daughter of Siddhasena in Nāgadeva's *Madanaparājaya* (Balbir-Osier 2004: 77 et passim [p.c. Mette]), and Siddhi ('Happiness') there (p. 168) as a superhuman beauty). Thus the woman who cannot be liberated as such returns by a loophole. Maybe it is simply because *mukti* is feminine.

¹⁴⁶ For the Śvetāmbaras Pāsa and his followers (e.g., Keśi in Utt and Rāy) kept their hair and thus Hemacandra (loc. cit.) does not mention Pāsa's removing it (see Johnson's note 343 in vol. V, p. 393 and Mette 1991: 134). Bhd (13th century), however, makes Pāsa pluck out his hair himself (Bloomfield 1919: 115 with note). Monks with long hair are mentioned in Āyār 2,13,17; in Viy 3, 2 *sū*. 145 Mahāvīra tells Goyama that Śakra had hurled his *vajra* at the Asura-King Camara who had sought refuge with Mahāvīra. In order to prevent the *vajra* from hitting the Tīrthankara, Śakra ran after it and pounced upon it with such force that Mahāvīra's hair blew in the wind caused by his fist (*muṭṭhi-vāṇam kes'-agge viūthā*; p.c. Dr Dundas); and Hemac., *Tri*° X 3,58 lets Mahāvīra's be twisted like a tree (Johnson): *jaṭāvān iva pādapaḥ*. On matted hair see Hildebeitel and Miller 1998: 23f.

¹⁴⁷ The fourth knowledge is "the awareness of the thought-forms of others" (*manah-paryaya*; Umāsvāti I 9; Jaini 1979: 122; Varṇi 1944: III 272ff.), ie mind-reading, which seems curious here.

¹⁴⁸ Cf. vs 151 and Hemac., *Tri*° X 1,253. For a similar view of the Buddhists see Pali-English Dictionary, s.v. *kāya*.

133. *tatra Dhanyākhyā-bhūpālāḥ śyāma-varṇo 'ṣṭa-maṅgalaiḥ*
pratigṛhyāśanaṃ śuddhaṃ datvāpat tat-kriyōcitam
There the dark-coloured¹⁴⁹ king named Dhanya with the eight auspicious signs,¹⁵⁰ obtained a proper (reward) for this act, after giving (him) pleasant, pure food.¹⁵¹

134. *nayan sa caturo māsān chādmasthyena viśuddhi-bhāk*
dikṣā-graha-vane deva-dāru-bhūri-mahī-ruhaḥ
135. *adhastād aṣṭamāhāra-tyāgād ātta-viśuddhikāḥ*
pratyāsanna-bhava-prānto yogaṃ sapta-dināvadhim
136. *gṛhītvā sattva-sāro 'sthād dharma-dhyānaṃ pravartayan.*
Śambaro 'trāmbare gacchann agacchat svaṃ vimānakam

In the forest where he had taken his ordination spending four months under a mighty deodar (cedar) tree, with ascetic practice after obtaining purity through a fast of eight meals,¹⁵² (he was) endowed with holiness (?¹⁵³ and), when the end of his life was near, the best of living beings undertook yoga¹⁵⁴ for seven days and remained meditating on the Doctrine. At this moment (the demon) Śambara¹⁵⁵ (Kamaṭha) went to his celestial vehicle in order to proceed into the air.

137. *lokamāno vibhaṅgena spaṣṭa-prāg-vaira-bandhanaḥ*
roṣāt kṛta-mahā-ghoṣo mahā-vṛṣṭim apātayat
When he saw (the Lord), his recognition of him touched off the recollection of his former enmity, and angrily making a loud noise he poured a mighty rain (on him).

138. *vyadhāt tadāiva saptāhāny anyāṃś ca vividhān vidhiḥ*
mahōpasargān śailōpanipātāntān ivāntakaḥ
Then for seven days he also did various other acts: viz created serious natural phenomena, ending with a sudden attack with rocks, just as Yama (creates) serious diseases.¹⁵⁶

139. *taṃ jñātvāvadhi-bodhena Dharaṇīśo¹⁵⁷ vinirgataḥ*

¹⁴⁹ See note on vs 94. This colour detail indicates the identity of Dhanya with Dharaṇa; the reason for the introduction of this new name remains open (in vs 139 it is Dharaṇa again). In Hemac. and Bhd, a Dhanya is just an ordinary householder.

¹⁵⁰ Svastika, Nandīvavarta, Śrīvatsa, etc., see Glasenapp 1999: 427.

¹⁵¹ See Jaini 2000: 281ff. and 229ff.; Mahias 1985: 246ff.

¹⁵² Cf. vs 128.

¹⁵³ An attempt to distinguish between *viśuddhi-bhāk* and *ātta-viśuddhikāḥ*.

¹⁵⁴ Śuddhōpayoga ? (Kundakunda, *Pravacana-sāra* I 11ff.).

¹⁵⁵ In Bhd VI 172 (Bloomfield 1919: 117) and in Hemacandra, *Tri*° IX 3, 247 he is called Meghamālin.

¹⁵⁶ *Upasarga* can mean 'misfortune' and 'disease' (MW). On the *upasarga* see in general Dhaky 1997: 46ff.

¹⁵⁷ Probably read: Dharaṇīśo for in Bhd and Hemacandra he is called Dharaṇa. See Bloomfield 1919: 19f.

dharanyāḥ prasphurad-ratna-phaṭā-maṇḍapa-maṇḍitaḥ

Knowing this by means of his supersensual knowledge, king Dharāṇa arose from the ground with a decorative, sparkling canopy of jewel-crested hoods.¹⁵⁸

140. *bhadantam*¹⁵⁹ *asthād āvṛtya tat patnī ca phaṇātateḥ*
upary uccaiḥ samuddhatya sthitā vajrātapacchidam

There he kept covering the venerable (Pārśva) by the darkness of his hoods, and his wife (Padmāvatī) was towering high over him¹⁶⁰ in a way that destroyed the heat of (Śambara's / Kamaṭha's)¹⁶¹ lightning strikes.

141. *amū krūrau prakṛtyāiva nāgau sasmratuḥ kṛtam;*
nōpakāraṃ pare tasmād vismaranty ādra-cetasah

Both those Nāgas, ferocious by their very nature, remembered what was done (to them); therefore others (than these) who are not ferocious (lit.: friendly-minded) do not forget the help rendered (to them).

142. *tato bhagavato dhyāna-māhātmyān moha-saṃkṣaye*
vināśam agamad viśvo vikāraḥ Kamaṭha-dviṣah

When his illusion was destroyed by the power of the Lord's meditation, then the whole hostility of Kamaṭha's hatred came to an end.

143. *dvitīya-śukla-dhyānena munir nirjitya karmaṇām*

¹⁵⁸ The protective canopy made by the hoods of the heptacephalous Nāga king Dharāṇa, first mentioned, according to Dhaky (1997: 46), in Vimalasūri's Paūmacariya about 473 C.E., reminds us of the Nāga king Mucalinda, with his seven heads sheltering the Buddha from a heavy monsoon rain in the same way, i.e. a natural cause as against Śambara's aggression, in Vinaya I 3; Mahāvastu III 301, etc. On the story see Zimmer and Campbell 1983 I: 56ff. The motif is depicted in Nāgārjunikoṇḍa in the 3rd century C.E., where the Buddhalike figure under the hoods has no *uṣṇīṣa* and thus is no Buddha; the legend is old as there are reliefs of empty Buddha seats with hoods over them dating from the 2nd century B.C.E., such as the one in Bharhut depicted in Chandra 1971 fig. 21 with *brāhmī* inscription Mucilido Nāgarāja, for which see Lüders 1963: 104, and Sirkar 1959: 59 (p.c. Dr M. Zin). The Jains probably borrowed it from the Buddhists, cf. Zimmer and Campbell 1983 I: 56. In the Angkor period (11-12th century) the Buddha on the serpent throne was different, viz the highest Buddha representing the eternal cosmic quality of the Enlightened (Lobo 2006: 142f. and 149 [plates 57f. and 63]).

¹⁵⁹ Thus, or *bhagvantam*, read for *bhadram tam*. Metrically better would be: *asthād bhadantam āvṛtya*.

¹⁶⁰ On plates 64 (Badāmi, cave IV, late 6th century C.E.); 57-9 and 61-3 (Ellorā, caves 32-34, ninth century C.E.) in Dhaky 1997, discussed by Sundari on p. 130, respectively by Tiwari on p. 112, Padmāvatī stands to the right of Pārśvanātha but her sunshade rises above Dharāṇa's canopy of hoods protecting both against demons attacking from the air. Cf. note 10 above, vs 166 *phaṇi-vadhū-chamaṇi* below, and the frontispiece of Shah 1987. The word order is curious as *phaṇātateḥ* must belong to Dharāṇa and *tat-patnī* to *sthitā*. The emendation of the first word alone probably does not restore the original form of this stanza.

¹⁶¹ On the perennial enmity of the serpent Dharāṇa and the tortoise Kamaṭha see Bhattacharya 1974: 84; there, on plate 61, there is a perhaps ninth century pictorial representation of Pāsa and Kamaṭha in Ellorā.

*tritayaṃ Caitra-māsasya kāle pakṣe dinādime*¹⁶²

144. *bhāge viśākha-nakṣatre caturdaśyāṃ mahōdayaḥ*
samprāpat kevala-jñānaṃ lokālokāva-bhāsanam

After neutralizing (lit. besieging) the triad of the karmas¹⁶³ by the second pure trance,¹⁶⁴ at the first part of the day in the black half of the month Caitra (March-April), on the 14th in the constellation Viśākha, the muni, the very fortunate (Pārśva) reached omniscience, which illuminates the world and the non-world.

145. *tadā kevala-pūjāṃ ca surēndrā niravartayan.*
Śambaro 'py ātta-kālādi-labdhiḥ śamam upāgamat

Then the kings of the gods worshipped (him who had reached) omniscience.¹⁶⁵ Śambara, for his part, desisted at his first opportunity.

146. *prāpat samyaktva-śuddhiṃ ca dṛṣtvā tad vana-vāsiṇaḥ*
tāpasās tyakta-mithyātvāḥ śatānāṃ sapta saṃyamam

147. *grhītvā śuddha-samyaktvāḥ Pārśvanāthaṃ kṛtādarāḥ*
sarve pradakṣiṇi-kṛtya prāṇemuḥ pādayor dvayoḥ

(Pārśva) obtained the certainty (or: truth) of the Jain faith and when seven hundred ascetics living in a forest saw that, they gave up their false views, controlled themselves, came to the true Jain faith, and all worshipped Pārśvanāth by circumambulating (him) and making obeisance to his pair of feet.¹⁶⁶

148. *kva tad-vairam vṛthā ? śāntir idṛśi kvāsyā pāpinaḥ ?*
sakhyam āstāṃ virodhaś ca vṛddhaye hi mahātmabhiḥ

How could his (Kāṭha's = Meghamālīn's) enmity stop (lit.: become idle), how could there be such bliss for this evil one ? Indeed, with great souls both affection and hostility used to serve happiness.¹⁶⁷

149. *Gaṇeśā daśa tasyāsan vidhāyādīṃ Svayambhuvam*

¹⁶² Cf. vs 156 and Hemac., *Tri°* IX 3,298 *Caitra-kṛṣṇa-caturthyāṃ ca Viśākhaśthe niśā-kare* and Bhd 6, 217 *Caitra-kṛṣṇa-caturthy-ahni Viśākhaśthe niśā-kare*.

¹⁶³ *Nāma, gotra* and *vedāniya* with the fourth, *āyus*, being neutralised by *kevali-samudghāta* at the moment of death (p.c. Dr Dundas), cf. Jaini 1979: 124ff. and 269; Varṇī II (1971): 169 § 19.

¹⁶⁴ On this kind of *śukla-dhyāna* called *padastha-dhyāna* 'concentration upon holy chants' see Jaini 1979: 255f. with special reference to Śubhacāndra, *Jñānārṇava* (ch. 38f.) and Handiqui 1949: 276ff., especially 280.

¹⁶⁵ *Kevala-pūjāṃ* stands for *kevala-jñāni-pūjāṃ*.

¹⁶⁶ Those who lie prostrate in front of a person held in respect see only his feet, which therefore represent that whole person, see Bollée 1983: 232 and 236. Representations of feet replace an icon. – These 700 ascetics are mentioned only here, not in any other Pārśvanāthacarita available to me.

¹⁶⁷ *Hi* is expletive here.

sârdhâni tri-śatāny uktā munīndrāḥ pūrva-dhārīṇaḥ

He had ten leaders of a troop, making Svayambhū the first one. There are said to be 350 principal monks¹⁶⁸ who had memorized the Pūrvas.¹⁶⁹

150. *yatayo 'yuta-pūrvāṇi śatāni nava śikṣakāḥ*

catuṣṣattōttaram proktāḥ sahasram avadhi-tviṣaḥ

(There were) ten thousand nine hundred recluses,¹⁷⁰ fourteen hundred¹⁷¹ (of whom) are recorded as teachers with the splendour of supersensual knowledge.

151. *sahasram antima-jñānās, tāvanto vikriyārdhikāḥ.*

śatāni sapta-pañcāśac caturthāvagam āśritāḥ

One thousand possessed omniscience. So many could assume various forms. 5700 practised mind-reading.¹⁷²

152. *vādināḥ ṣaṭ śatāny eva te sarve 'pi samuccitāḥ*

abhyarṇi-kṛta-nirvāṇāḥ syuḥ sahasrāṇi ṣoḍaśa

Just six-hundred (*yatis*) all in all were disputants, 16,000 had the capacity to reach *nirvāṇa*.

153. *Sulocanādyāḥ ṣaṭ-triṃśat-sahasrāny āryikā vibhoḥ*

śrāvākā lakṣam ekaṃ tu tri-guṇāḥ śrāvīkās tataḥ

The Lord had 36,000 nuns, among whom Sulocanā, and one *lakh* of lay adherents, but three times as many female lay followers as that.¹⁷³

154. *devā devyo 'py a-saṃkhyātāḥ saṃkhyātās tiryag-aṅgināḥ;*

evaṃ dvādaśabhir yukto gaṇair dharmōpadeśanam

Innumerable gods and goddesses (as well as) animals were counted (among his adherents). In this way the Lord taught the Doctrine together with twelve *gaṇas*.¹⁷⁴

155. *kurvāṇaḥ pañcabhir māsair virahī-kṛta-saptatiḥ*

¹⁶⁸ Doubt has emerged as to whether Pāsa/Pārśva's in fact founded an order of monks (see Bollée's review of Wiley 2004).

¹⁶⁹ On these see Alsdorf 1974: 252ff. and Dundas 2002: 67ff.

¹⁷⁰ In Kalpasūtra §§ 160ff. followed by Hemac., *Tri*° IX 4,311ff. Pāsa's congregation as a *kevalin* consisted of 16,000 *sādhus*, 38,000 *sādhvīs*, 350 monks knowing the 14 Pūrvas, 1,400 clairvoyants, 750 monks with mind-reading ability, one thousand omniscients, 1,100 who could transform themselves, 600 disputants, 164,000 laymen and 377,000 lay women (in Kalpas. § 164 327.000). ŚM has 20,900 *vrātinās* (monks). – Cf. Neminātha's retinue in Hemac., *Tri*° VIII 12, 100ff.

¹⁷¹ Apparently four times 350, seven times fifty, that is. On the number 50 see Falk 1986: 104ff.

¹⁷² Called *manah-paryaya-jñāna* by the Śvetāmbaras (Schubring 2000: § 80).

¹⁷³ Bhd 8,358ff. agrees with Kalpas. in the number of laywomen. Gods, animals and *gaṇas* are not mentioned.

¹⁷⁴ In Hemac., *Tri*° IX 3,358 Pāsa had ten *gaṇa-dharas*, among whom Āryadatta.

saṃvatsarāṇāṃ; māsaṃ sa saṃhṛtya viḥṛti-kriyām

for seventy years less five months. After maintaining for one month pleasure-act(s)

156. *ṣaṭ-triṃśan munibhiḥ sârdham pratimā-yogam āśritaḥ*

*Śrāvāṇe māsi saptamyāṃ sita-pakṣe dinādime*¹⁷⁵

157. *bhāge Viśākha-nakṣatre dhyāna-dvaya-samāśrayāt*

guṇa-sthāna-dvaye sthitvā Sammedācala-mastake

he restored to vows of selfcastigation (fasting) together with 36 monks¹⁷⁶ in the month Śrāvāṇa (July-August) on the seventh (day).¹⁷⁷ In the light half in the first part of the day in the constellation Viśākha (April-May), after a pair of meditations in two stages of purification,¹⁷⁸ standing on the top of the mountain Sammeda¹⁷⁹

158. *tat-kālōcita-kāryāṇi vartayitvā yathā-kramam*

nihśeṣa-karma-nirṇāśān nirvāṇe niścalaṃ sthitaḥ

he gradually did what was customary at that time, because he wanted to destroy his remaining karman, and he stood motionless in his *nirvāṇa*.¹⁸⁰

159. *kṛta-nirvāṇa-kalyāṇāḥ surēndrās taṃ vavandire*

"vandāmahe vayaṃ cāinaṃ nanditum sundarair guṇaiḥ"

The kings of the gods saluted him by hailing the festive day of his *nirvāṇa*: "we salute him and are very pleased with his noble qualities."

160. *ādi-madhyānta-gambhīrāḥ santo 'mbo-nidhi-saṃnibhāḥ*

udāharaṇam eteṣāṃ Pārśvo ganyaḥ kṣamāvatām

They resemble the ocean: deep at the beginning, in the middle and at the end. Pārśva should be counted an example for people here to be forbearing.

161. *tvaj-janmābhiṣavōtsave sura-girau svōcchvāsa-nihśvāsajaiḥ*

svargēśān bhṛśam ānayas tvam anilair āndola-lilāṃ muhuḥ.

kim kuryāt tava tādṛśo 'yam amaras tvat-kṣānti-labdhōdayaḥ

pāṭhino jaladher ivēty abhinutaḥ Pārśvo jinaḥ pātu naḥ.

At the festival of the ablution at your birth on the mountain of the gods, by the winds of your breathing, you very much brought the gods constantly to play the swing. "What can such an immortal here. (Śambara ?),¹⁸¹

¹⁷⁵ Also vs 143.

¹⁷⁶ In Hemac., *Tri*° IX 4,316 *trayastrīṃśan muni-yutaḥ māsaṃ cān-aśanam vyadhāt* and Bhd, 8,368, whose verses are nearly identical here, there are only 33 monks.

¹⁷⁷ In Hemac., *Tri*° IX 4,317 and Bhd 8,370 it is the eighth day.

¹⁷⁸ On the *guṇa-sthānas* see Jaini 1979: 272f.

¹⁷⁹ Read Sammeta and see vs 14.

¹⁸⁰ Note the alliteration in the second line of this stanza; the fourfold prefix *nis-* means to emphasize the wish for annihilation.

whose good fortune was (only) obtained by your forbearance, do to you as brahmins would to the ocean¹⁸²?" praised with these words the Jina Pārśva should protect us.¹⁸³

162. "niṣkampam tava śuklatām upagatam bodham payodhir mahā-
vātōddhūta-tanur vinila-salilāḥ prāpnoti dūrān na tam
dhyānam te vata¹⁸⁴ vācalasya marutām śvāsānilād vamarāt
kṣobhaḥ kaḥ katham" ity abhiṣṭuti¹⁸⁵-patiḥ Pārśva-prabhuḥ pātu naḥ

"With its dark water the ocean, the mass of which is tossed up by high winds, does not nearly reach that motionless knowledge of yours which has arrived at purity.¹⁸⁶ (Is) meditation (? far from > stronger than) the divine breath of the winds on the mountain (of the gods ?)/ if meditation is compared to the divine breath (...), why worry (lit.: what disturbance is there)?" Thus praised, Lord Pārśva should protect us.¹⁸⁷

163. tirthēśāḥ sadṛśo guṇair an-aṇubhiḥ sarve 'pi dhairyādibhiḥ
santy apy evam, adhiśa, viśva-viditās te te guṇāḥ prīṇanāḥ
tat sarvaṁ Kamathā tathā hi mahatām śatroḥ kṛtāpakriyāt
khyātir yā mahatī na jātu cid asau mitrāt kṛtāpakriyāt

Though all such fordmakers without exception have coarse qualities, such as firmness, etc., yet, Lord, these various qualities of yours, as all know, are pleasing. For so all this (happens) because of Kamathā, the enemy of great (men), who has perpetrated an improper action.¹⁸⁸ Great renown never comes from a friend whom one has done a service (?).¹⁸⁹

164. dūra-sthāmara-vikriyasya bhavato bādhā na śāntātmano,

¹⁸¹ Vide supra vs 117, 136 and infra 164.

¹⁸² Brahmins are said to be forbearing, e.g., BIS 3800 *kṣamā* is the *maṇḍana* of the brahmins, and 4499 *brāhmaṇi śīlaṁ kṣamā nāma*, but their relation to the ocean is unclear to me. Perhaps *kiṁ kuryāt* means: 'what is such a one compared to you'; then the "depth" of the brahminic *kṣamatā* is not that of the ocean, for brahmins are usually not held in high esteem in Jain and Buddhist literature.

¹⁸³ On the sense of praise and worship of the Jinas see Dundas 2002: 209f.

¹⁸⁴ Should express astonishment here.

¹⁸⁵ Text: *abhiṣṭuti*.

¹⁸⁶ The dark ocean apparently is contrasted with Pārśva's purity.

¹⁸⁷ The sense of this stanza is not clear to me. PJ paraphrases: "Oh Lord, your extremely flawless knowledge is unshakable. It cannot be compared with the ocean, since the ocean gets choppy in a storm. Also its water is blue, hence from far off it cannot attain your knowledge. Similarly, your meditation (*dhyāna*) also cannot be compared to the ocean since it is unshakable and extremely pure. Oh Saviour, you are as imperturbable as Mount Sumeru, hence what possible discomfort can this humble body cause you, which is like the air we breathe. In this way, may Bhagavān Pārśvanātha, object of many hymns and devotional songs, protect us" (English translation by Manish Modi).

¹⁸⁸ Seducing Marubhūti's wife and killing Pārśva in pre-births.

¹⁸⁹ This line seems to be, or like, a proverb such as listed by Bloomfield 1919: 211ff., but I have no parallels of it. Does this mean that great renown comes from confrontation with enemies one has once wronged, like in the case of Kamathā?

- na krodho na bhayaṁ ca; tena na budhaiḥ "soḍhē" ti saṁstūyase,
māhāmya-praśamau tu viśmaya-karau tau tena tirthēśinaḥ
stotavyaṁ kim ? iti stuto bhavatu naḥ Pārśvo bhavōcchittaye

You for whom harm from a deity (like Śambara) is remote and who are calm-minded have no adversaries (lit.: harassers). You neither know anger nor fear. For that reason you are not praised by wise men as being forbearing, but because of that, the magnanimity and tranquillity of mind of a fordmaker are wonderful. If one asks (*iti*): "What is praiseworthy?" (the answer should be:) we should praise Pārśva in order to end our stay in the *saṁsāra*.

165. paśyāitau kṛta-vedinau hi Dharaṇau "dharmyāv" itidāṁ gatau
tāv evōpakṛtir na te tribhuvana-kṣemāika-bhūmes tataḥ
bhūbhṛt-pāta-niṣedhanaṁ nanu kṛtaṁ cet prāktanōpadravāḥ
kair nāsann ? iti sāra-saṁstuti-kṛtaḥ Pārśvo jinaḥ pātu naḥ

for look at Dharaṇendra (and Padmāvatī),¹⁹⁰ even these two grateful (deities), praised as virtuous, are of no help to you, for whom this earth is the only habitable one in the universe. Were mountains prevented from flying, if some had not previously caused trouble? The Jina Pārśva when thus clearly praised should protect us.¹⁹¹

166. bhedo 'dreḥ phaṇi-maṇḍapaḥ phaṇi-vadhū-channaṁ kṣatir ghātinām
kaivalyāptir a-dhātu-deha-mahimā hānir bhavasyāmarī
bhitir tirthakṛd-udgamo 'pagamanaṁ vighnasya cāsan samaṁ
bhartur yasya sa saṁtatāntaka-bhayaṁ hantūgra-vaṁśāgrāṇi

The cloudburst, the canopy made by the snake's hoods, the sunshade of the female snake (Padmāvatī),¹⁹² the removal of those who cause damage, attaining omniscience, greatness of immaterial (?) physical appearance (and) eternal cessation of existence,¹⁹³ the danger (of Śambara and) becoming a fordmaker equally meant destroying an obstacle. (You,) the leader of a noble lineage, should remove the permanent fear of death from the person who has it.

167. "kiṁ dhyānāt phaṇinaḥ, phaṇindra-yuvateḥ, kṣānter mahēndrāt svatās,
tantrān, mantra-vijṁbhanād, vata ripor bhūter, ayasyōdayāt,

¹⁹⁰ Thus taken by PJ. On this goddess, who is very much worshipped by Digambaras in S. India, see Dundas 2002: 213f., Tiwari in Dhaky 1997: 111, Sharma 1989: 95f., Bhattacharya 1974: 104ff. and Bloomfield 1919: 167.

¹⁹¹ As in Latin, a text is imagined as a fabric the end, the border, of which is decorated respectively marked by another metre, here *sārdūlavikrīḍita*. Yet *bhujāṅga-vijṁbhita* would have fitted Pārśva's connection with snakes better.

¹⁹² See vs 140.

¹⁹³ These items are occurrences in the life of Pārśva. For the cloudburst by which Kāṭha tried to kill Pārśva and against which the latter was protected by the serpent king Dharaṇa cf. Hemac., *Trī*° IX 3,262ff. and Bhd 6,190ff. – PJ takes *adri* to mean 'parvat'; I have not found a parallel for *a-dhātu-deha*°.

*kālād, ghāti-hater*¹⁹⁴ *idaṃ śamam abhūd ?* *ity arghya-hastaiḥ surair*
*āśaṅkhyāmara*¹⁹⁵ *-vighna-vicyutir aghaṃ hanyāt sa dhīrāgrāṇiḥ*

"Was there happiness here (i.e., for you, Pārśva ?) because of the meditation of the snake (Dharaṇendra), of the snake king's female attendant (Padmāvatī), of Indra's or your own forbearing, of the religious text, the saying of the charm, after the danger created by the enemy (Śabara was overcome), because of the occurrence of good fortune (?), the right time, the absence of blows (or: aggressivity) ?"¹⁹⁶ thus possibly thought about by [the mass of] the gods deserving the respect shown to guests, he, no longer obstructed by a fearful deity and foremost in composedness, should eliminate evil (for us).

168. *śrutvā yasya vaco 'mṛtaṃ śruti-śukhaṃ hṛdyaṃ hitaṃ hetuman*
mithyātvaṃ divijo 'vamīd viṣam iva vyāviddha-vairōddhuraṃ
yaṃ stauti sma ca tādṛśo 'py upanata-śreyaḥ, sa Pārśvo vibhuṃ
vighnāughaṃ hari-saṃdhṛtāsana-śikhāṃ adhyāsyā siddho hatāt

After hearing the eternal, pleasing (and) useful feast for the ears, viz his (Pārśva's) words, the deity (Śaṃvara) became reasonable and gave up like poison the firm illusion of revenge [connected with it]. Pārśva is the Lord¹⁹⁷ to whom just such a one (as Śaṃvara) pays¹⁹⁸ homage. As you seated yourself on the highest throne, which is firmly supported by lions¹⁹⁹ (or: by Indra), and are liberated, remove (our) many troubles.

169. *jātaḥ prāṇ Marubhūtir, anv ibha-patir, devaḥ Sahasrāra-jo*

¹⁹⁴ Cf. vs 169 *hata-ghāti-saṃhati*. For the comparable long series of ablatives serving the grounds for the actions of the main actors in ŚC see Bruhn 1954: 27.

¹⁹⁵ This seems a hard construction. A variant reads: *āśaṅkyo 'mara-*, apparently a lectio facilior.

¹⁹⁶ I have made a literal translation but fail to see the meaning of some single items of the series such as the snake's meditation, the mantra or the tantra. The first two could be references to the dying snake burnt by Kāṭha on whom Pārśva's men pronounce the *namaskāra mantra* and who is then reborn Dharaṇa (Hemac., *Tri*^o IX 3,226 and HvP 5,38). The eight "severe inflictions cast by Śambara toward Pārśva" depicted in Ellora are discussed by Tiwari in Dhaky 1997: 112.

¹⁹⁷ The sense of the second part of vs 168 is not very clear to me. PJ paraphrases: *svayaṃ ākar jinkī stuti ki aur us prakār kī krūr honepar bhī vah kalyāṅko prāpt huā tathā jo indrake dvārā dhāraṇ kiye hue śiṃhāsanke agra-bhāg par virājmān hokar siddha avasthāko prāpt hue ese bhagvān Pārśvanāth hamāre vighnoṃke samūhako naṣṭi kareṃ* 'May Lord Pārśvanātha destroy all our difficulties, (Pārśvanātha) whose words, which are pleasing to the ears, soothing to the heart, beneficial and pertinent, (motivated Śambaradeva to get rid of the extreme *mithyatva*, that had arisen in his soul owing to his traditional enmity, as if it were poison and to visit the august presence of Lord Pārśvanātha and worship the Lord, thus alleviating his bad karmas despite his cruel nature,) and who attained liberation while seated on a throne borne by Indra' (Manish Modi). *Hatāt* in ŚpBr 11,5,1,1 is a 2nd ps. imperative and this seems better than taking *hatāt* as a nominal ablative. To call Pārśva for help is a fitting end of the hagiography the last two stanzas being only a summary. – For illustrations see Pal 1994: 134f.

¹⁹⁸ *Sma* may be expletive here.

¹⁹⁹ Pārśva on the lion-throne is seen, e.g., on a miniature painting in a manuscript in Mūḍabidari (Nagarajaiah 1999: 3); on such a throne see Hegewald 2005: 495ff.; Auboyer 1949: 34.

vidyēśo 'cyuta-kalpa-jah kṣiti-bhṛtām śrī-Vajranābhiḥ patiḥ
*devo madhyama-madhyame nṛpa-guṇair *Ānanda-nāmānuto*²⁰⁰
*devēndro hata-ghāti-saṃhatir*²⁰¹ *avatv asmān sa Pārśvēśvaraḥ*

Lord Pārśva was first born as Marubhūti, then as an elephant-king, a Sahasrāra god, a *vidyā-dhara*,²⁰² a god in the Acyutakalpa heaven,²⁰³ the happy king of kings Vajranābha,²⁰⁴ as a god²⁰⁵ in the very middle (of the ninefold Graiveya region),²⁰⁶ as a humble (man) with royal qualities named Ānanda²⁰⁷, as a king of the gods without much aggressivity (lit.: without close contact with blows).²⁰⁸ Lord Pārśva here may protect us.

170. *Kamaṭhaḥ kukkuṭa-sarpaḥ, Pañcama-bhū-jo, 'hir abhavad, atha narake.*
*vyādho*²⁰⁹ (?) *'dho-gaḥ, siṃho, narakī, nara-po 'nu Śambaro divi-jah*²¹⁰

Kamaṭha was reborn a cock with a snake's head, then born in the Pañcamabhū²¹¹ (hell), then as a snake,²¹² in a(nother) hell,²¹³ as a low hunter²¹⁴, a lion,²¹⁵ an inmate of the (fourth) hell²¹⁶ and subsequently as king Śambara in heaven.²¹⁷

²⁰⁰ Variant for text *-te*. We need a nominative here for Pārśva's eighth pre-birth, elsewhere called Suvarṇabāhu.

²⁰¹ Cf. vs 167 *ghāti-hati*.

²⁰² In Hemacandra, *Tri*^o IX 2, 123 and Bhd 2,35 Pārśva's fourth pre-birth is as Kiraṇavega, the son of the Vidyādhara king Vidyudgati.

²⁰³ On Sahasrāra and Acyutakalpa see Kirfel 1920: 292. Hemacandra IX 2, 147 mentions the fifth incarnation as a chief-god in the palace Jambūdrumāvarta in the 12th heaven.

²⁰⁴ Thus read for *-nābhiḥ*, cf. Hemacandra IX 2, 155; Bhd 3,11 and Vādirāja 4,140.

²⁰⁵ The parallel texts call the 7th incarnation that as Lalitāṅga.

²⁰⁶ DUtt 326,6f. *majjhima-gevejjayammi*; see Charpentier's note 3 on p.341.

²⁰⁷ In Hemacandra IX 3, 22 and Bhd 4,15 named Suvarṇabāhu. According to Bhd 4,128 he took off his royal insignia and going to the *tīrthaṃkara* Jagannātha bowed down for him at a distance (*pañcakaṃ rāja-cihṇāṇaṃ dūre muktva nanāma tam*). – PJ: *vahāṃ se ākara rājāṃke guṇaṃ se suśobhita Ānanda nāmaka rājā huā*.

²⁰⁸ Cf. vs 167 *ghāti-hati*. – In Hemacandra IX 2, 309 'the nameless deity lives in the Mahāprabha-vimāna in the tenth heaven. – PJ: *Ānata svargameṃ* (Kirfel 1919: 292 etc.) *indra huā aura tad-anantara ghāṇiyā karmoṃke samūhako naṣṭa karanevālā bhagavān Pārśvanātha huā*.

²⁰⁹ Thus read for text: *dhyādho*?

²¹⁰ The metre seems faulty here even if *abhavad* is deleted in order to restore the number of 19 syllables.

²¹¹ Called Pañcamāvani in Bhd 1, 884; neither name occurs in Kirfel.

²¹² Cf. Bhd 2,1048 *Hemādrer gahvare tasya mahāhir udapadyata*.

²¹³ Dhūmaprabhā in Bhd 3,1059.

²¹⁴ Bhd 3,1095 *Bhillo nāmā Kuraṅgakaḥ*.

²¹⁵ Bhd 4,146 *Kuraṅgako 'pi narakād udvṛtya tatra parvate siṃho babhūva*.

²¹⁶ Bhd 4,159 *mṛtvā siṃho 'pi pāpātma caturthaṃ narakam gataḥ*.

²¹⁷ Śambara is unknown to Hemac. and Bhd; the latter states the rebirth of the lion's soul as Kāṭha who eventually is reborn as Meghamālin (5,1ff.).

Rare and new words

- akṣa-sūtra 'rosary, chaplet' 51
 agni 'three' 93
 agraṇin 'leader; foremost' 166f.
 abhinuta 'praised' 161
 abhiṣava 'ablution, libation' 81 (cp), 88 (cp)
 abhyarṇī-kṛta 'near' 152
 A-cyuta-kalpaja 'deity in the Ac. heaven' 169
 anile yoge 90
 ātta-viśuddhika 'having obtained purity' 135
 ā-pañcama-kṣiti-vyāpta 'reaching up to the extreme limit of the world' 71
 ārādhana (four ~) 'propitiatory declaration' 65, 68
 ādra-cetas 'friendly-minded' 141
 ugra-vaṃśa 'of noble lineage' 166
 unmeya 'height?' 69
 ūru 'shank (metonym for: member)' 77
 kalyāṇa 'one of the five great events in the life of a Jina' 88f., 92, 126, 159
 kukkuṭāhi 'cock with a serpent's head' rather than a 'serpent with a cock's head' 23
 kukkuṭōraga 'cock with a serpent's head' 29
 kukkuṭa-sarpa 'cock with a serpent's head' 170
 kṣiti, see pañcama-°
 kha 'zero' 93
 kha-catuṣka 'fourfold zero' 70
 khala 'mischievous person' 3
 gaṇēśa 'leader of a troop of monks' 45, 149
 gulma-kheṭa-pura 'receptacle of a mass of phlegm: the body' 132
 caturthāvaga 'the fourth knowledge: mind-reading' 151
 tīrthakṛt (16 *pratyayas* of ~) 64
 tīrthēśin 'fordmaker' 164
 tri-prasruta- 'with the fluid streaming from three (places on its body)' 16
 tri-bodha-dīdhiti 'brilliant with three(-fold) knowledge' 85
 tri-viṣṭapa 'heaven' 81
 tṛtiyāvagama 'avadhi-jñāna' 71
 dāman 'wreath (in a dream symbol of the Doctrine)' 82
 dinādima 'daybreak' 143, 156
 dīkṣā-Lakṣmī 'Lakṣmī of initiation' 130
 deha-mahimā 'greatness of physical appearance, smartness' 166
 dhīrāgraṇin 'foremost in composedness' 167
 nandīśvara 'aṣṭāhnikā, eight day *paryuṣaṇa*' 44

- nirāśa 'destruction' 158
 nirvāṇa-kalyāṇa 'festive day of the nirvāṇa of a fordmaker' 159
 paṭaha 'kettle drum beaten to announce the new day' 77
 padmābhiṣava 'sprinkling lotuses' 81
 prakṣobha 'agitation' 100
 pratimā-yoga 'observing vows of self-castigation, esp. fasting' 15f., 66, 156
 pratyaya (sixteen ~) 'cause' 64
 phaṇi-maṇḍapa 'bower or canopy of snake hoods' 166
 Mandarābhiṣava 'libation on Mt Mandara' 81
 mahīśa 'big landowner' 32
 mukti-kanyā 'girl „Deliverance“' 130
 vār-rāśi 'sāgara, ocean as measure of time' 41
 vikriyārddhika 'with various forms, multiform' 151
 viḥnāugha 'having known much trouble' 168
 vidyēśa 'vidyādhara' 169
 vipulādi-mati 'very knowledgeable (?)' 45
 vibhaṅga 'fact of being distinguished, recognition' 137
 viśākharkṣa 'forked tree' 76
 viśuddhi-bhāj 'endowed with holiness or purity' 135
 viḥṛti-kriyā 'wandering (?)' 155
 vyāvamāyati 'to explain' 123
 śruti-sukha 'feast for the ears' 168
 saṃśayāspada 'authoritative word against uncertainty' 46
 sattva-sāra 'best of creatures' (BHSD) 136
 samāmāna 'measure of time' 119
 Sahasrāra-ja 'a deity' 169
 svara 'seven' 93
 svargēśa 'deity' 161

Subject Index (vs numbers)

adolescence with 16 years 95
ahimsā practised by elephant 20
 alliteration 158; note 178
 animals as Pārśva's devotees 154
ārādhana fourfold 64, 68
 belief, tetrad of wrong ~ 110
bhaṭṭāraka 34
 Bhils note 42
 Cain and Abel motif, see fratricide
 canopy of snake hoods 139, 166; note 156
 change of appearance 71
 chaplet, see: rosary
 churning water does not produce ghee 112
 cock with snake head note 30; vs 170
 complexion, dark ~ of Pārśva 94; of Dhanya 133; of Triprsthā note 112
 deliverance as a woman 130; note 143
 dreams of pregnant queen 76, 79 (meaning unknown to dreamer), 82ff.; notes 87f., 91f., 95, 97
 drum announcing daybreak 77; note 90
 eight days' festival 44, 58
 face of woman likened to moon 50
 feet, obeisance to ~ 147
 fish auspicious sign in dream 83
 five fires, penance amidst 98, 107
 foot, standing on one ~ as a penance 107
 forbearance, Pārśva as an example of ~ 160
 fratricide 11
 Gommatesa Thudi note 55
 grey hair motif 61
 hair = evil note 57
 hair of Pārśva removed by Indra 131
 hair of Mahāvīra note 144
 horses imported into India 121
 image of Jina worship, sense of ~ doubted 47
 Jambu-dvīpa 'isle of the Jambul or Black plum' 6
 Ka(ma)tha note 117
 Lākāntika devas 125
 lion throne, Pārśva on ~ 168

lotus dear to the three worlds 82
 moonlike face 50
 Mucilinda note 156
 musth causing three streams of ichor 16
namaskāra mantra 130; note 55
 Nandīśvara 45
niyoga reversed 21
 order of monks, did Pārśva have an ~ ? note 166
pañcama-kṣiti 'all bordered lands' note 81
 Pārśva, etymology of ~ notes 1 and 106
 praise of Pārśva in order to get protection 161f., 164f.
 Pūrvas memorized 149
 Rathāvarta 58
 rosary 52; note 55
 Sammeda, -ta 14
 self-torture to secure holiness 98, 107
 seven days' attack 138; ~ yoga 135
 seven hundred ascetics 146, 151
 snakes in log cut through 103
 soul colour 63
śrīvatsa sign 17
 stalking note 21
 Subhama passage (vss 103-118) interpolated ? note 131
 tetrad of wrong beliefs 110
 tortoise and snake enmity note 159
 Tīrthakṛt-ship, sixteen causes (*pratyaya*) of ~ 64
 umbrella representing the Doctrine 2
 Vajraghoṣa elephant 12
vimāna of the sun 54, 57
 waist (woman's slim ~ as beauty ideal) 40
 white umbrella of the dharma 2
 wife of brahmin loved like another Veda 8

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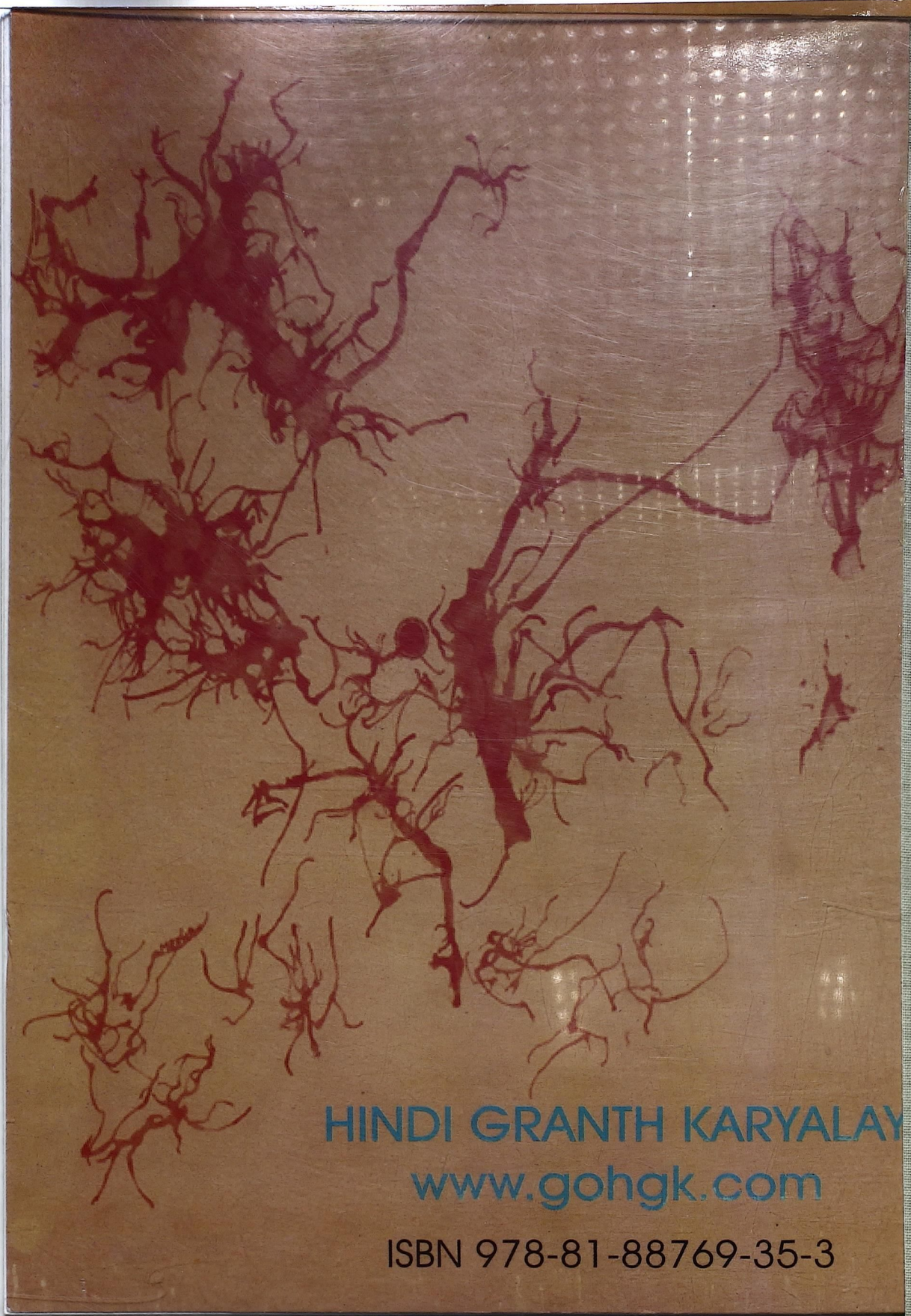
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